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IMPROVIDENT CIVILIZATION

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ADDRESS

BY

VICE PRESIDENT RICHARD T. COLBURN

CHAIRMAN OF SECTION I

BEFORE THE

SECTION OF SOCIAL AND ECONOMIC SCIENCE

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

DETROIT MEETING

AUGUST, 1897.

From the PROCEEDINGS OF THE AMERICAN ASSOCIATION FOR THE
ADVANCEMENT OF SCIENCE, VOL. XLVI, 1897.]

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ADDRESS

BY

RICHARD T. COLBURN,

VICE PRESIDENT, AND CHAIRMAN OF SECTION I.

IMPROVIDENT CIVILIZATION.

*A plea for the application of scientific methods to the amelioration
of socio-economic defects and disorders.*

THE responsibility you have seen fit to place upon me, I will now ask you to share with me.

The controversy in respect to a bimetallic money standard, and the other as to the limits of safety for representative or currency money, are certain to be fully worked over, by the powerful vested interests concerned, in Reports of Commissions, and printed volumes. I devote a minute or two to explaining that they are but parts of a far greater question of Metrology; one also requiring, for its elucidation, a more exact knowledge of the laws of thought than we at present command.

When we speak of value, equivalency, wealth, risk, trust, distrust, panic, prosperity, we are dealing not with concrete substances like gold pieces, but with states of mind; yet these ideas lie at the foundation of commercial exchanges and monetary science. We can measure the relations of one commodity to another, in a rough way, by the difficulty or labor-cost of production; but when we try to measure the relations of one commodity which has little or no skill wrought in with its production with another in which there is inventive or artistic skill, or sentiment, or

risk of life or limb involved, the relation is not merely quantitative. To illustrate: Have any of you ever imagined what would happen if some modern Rosicrucian were to succeed in doing what so long baffled the alchemists, and which has been announced from time to time as being accomplished, viz.: the turning of base metals cheaply into gold? No one can maintain that this is impossible; and this is preëminently the era when the dreams of ancient philosophers become realities. The diamond, a much more unpromising object, has been made before our eyes by M. Moissan. Such a discovery would introduce into the world of commerce, and indeed into all fiscal relations of men, an appalling confusion: first, by a general rise of prices; and, second, by a dislocation of fixed payments of interest, salaries and otherwise. Among other curious results we should witness would be a change of sides, and tunes, between the advocates of the gold and silver standards with a general desire to shift over by the holders of contracts for specific payments "in coin or its equivalent." The same thing would happen, only more slowly, if a vast deposit of gold ore was unearthed; and if, after gold were thus discredited by a practically inexhaustible supply, the attempt were made to put silver in its place (the price of which would be enormously enhanced), this state of things would be liable, in its turn, to be upset by similar discoveries. I am not sure but the after-benefits to mankind, and especially to labor, by precipitating the necessity of inventing some more efficient tool of exchanges, a scientific and more stable enumerator of values, would compensate for all the disaster it would temporarily cost. Shall we have to wait for such an accident for the settlement of a monetary system?

In leaving aside these more or less transient studies, we do not escape from money questions. On the contrary, economics have become so interwoven with our whole civilized activity and speculation, that money has come to be accepted as a measure of these states of mind, as well as of quantitative relations of commodities. For example: in a general way the per-capita consumption of sugar readily indicates the desire of the population for sweetmeats (a psychic phenomenon) and their ability to gratify it (a material phenomenon). A decrease of the average Bank Clearing House exchanges is a merely quantitative statement, but its relation to the increase of suicides, and the decline in marriages, of which it is also a faithful index, is not so obvious. The difficulty with

monetary science is that values or prices are subject to the rise and fall of tides of their own, to droughts and floods as compared with each other, and as compared with the conventional standards (regardless whether the standard be single or double); but the standard itself is adrift, moving now landward and now seaward, according to the caprices of that unstable and surface current, public opinion, and also to powerful undercurrents by those monarchs of finance, the arbitrageurs, whose hands are on all the productive industries and for whose benefit the rest of mankind exists and labors in unconscious servitude. Monetary science is not lawless, but its datum-points are not yet so fixed as to admit of easy reference. Many other problems of science have been worked out of similar complexity, and our task is not quite so hopeless as the usage of centuries might suggest. Many things have become possible within the past seventy-five years which seemed impossible prior to that period.

The markets of the world are becoming, for practical purposes, one. This is noticeably true of the credit market, or as it is usually styled, the money market. The economic needs of the United States, as indeed of all the American peoples, as I see them, are not greater abundance of circulating promises to pay but more of the staple commodities in world-wide demand in which to redeem the debts already incurred. This is equivalent to saying that we should get out of debt, and have something left over of the nature of quick assets which we can part with to the rest of the world as occasion requires. It goes without saying that as to families and persons, so as to nations, our possessions must consist of something besides bric-a-brac and apparel, the fashion of which changes and the value is soon lost. The luxuries we buy from the European markets would bring but little if shipped back there; in fact, without our demand, the prices would be lowered. Champagne, laces, fine woolens, feathers and silks are poor property to raise money on elsewhere. If we would get credit or money, or the valuable substance that stands behind money, we must owe less and have a greater store of the articles the world needs. Whether the present estimation of gold as the measure of exchange values is excessive or irrational, it is a fact to be reckoned with. It follows that the surplus should be concentrated commodities, portable, exportable, and not too fragile or perishable in their composition, not subject to caprice of fashion,

nor of restricted demand, and of these the precious metals and stones have, by universal consent, best filled the requirements.

Our present civilization, is lopsided ; its contour is asymmetrical ; it is not abreast of the knowledge of the time, and is not yielding to mankind nearly the amount of comfort and well-being it might be made to do. From a great number of social ills, defects and shortcomings, due chiefly to this overlapping of the childhood of the world upon its adult stages, I select a few of the more serious, which will require many centuries to correct themselves, in order to raise the inquiry among you whether it is not within the compass of human endeavor to accelerate a better state not merely to gratify an altruistic impulse nor in fulfilment of ethical ideals, but as a deliberate choice of divergent policies.

I. THE WASTE OF WARFARE AND ARMAMENT.

Ahead of its logical order, I take up the waste of war and constant preparation for war, which has haunted mankind, with few and trifling exceptions, as a malign heritage as far back as we can trace. History, whether printed in books, written on parchment, engraved on monuments, or burned in clay tablets, seems to be mainly a record of combats and glorification of warriors. Truly enough, the overrunning and subjugation of one community by another of alien looks or speech was one of the most impressive and awful calamities, surpassing in its mental impress that of earthquakes, eclipse, drought, forest or prairie-fire, flood, or insect pests, because strong sinews and courage availed to give relief in one case, but not in the other. Training to arms was the ordinary occupation of life, and death by wounds, or from privations in camp, the exit, while the greatest honors were paid in primitive as in modern times to warriors.

We need not resort to any superstitious legend to account for this combative instinct ; it has its analogue among the brutes which bristle up and stand on their guard at the coming of a strange figure and, in the time of scarcity, fighting for the available supply of food, shelter or females. It is even so with man ; finding himself within a zone or clime-bound belt of fertility subject to periodical encroachments of the ice-cap from the one direction, and to the fierce suns and tropical growths on the other, hunting and fishing his principal pursuits, agriculture being nascent, there

were ages when subsistence was precarious, when along with the *fera nature* he was driven to the caves and trees, and had to contend for his very existence against organic and cosmic foes. The character of combatant, strengthened from generation to generation, became a first nature; he must be ever on the alert for a foe and for an occasional rival. Essentially gregarious, man could not, until very recently, associate in large numbers without engendering an artificial struggle for existence superposed on the natural.

Until the dawn of systematic agriculture, the food products of a given terrain could not keep pace with the population; not until the dawn of modern navigation was the drawing upon far distant or more fertile regions practicable; the extinction of the feeble and unskilled was therefore a foregone conclusion. Even so lately as the time of Malthus, it was held that, nature having by her scheme of fecundity provided twenty partakers to her table spread for ten, the excess must disappear in some way by struggle or disease. It was not surprising that both philosophers and statesmen could reach the conclusion that every generation, or each quarter of a century, must have its great war in order to thin out the population to the capacity of the soil for sustaining it, or, otherwise to conquer enough more territory for the purpose. The tendency of this war spirit, thus kept alive, was to diminish the population at one end of the series in order to add to it at the other. It is a late discovery that this guaranty of the sufficiency of subsistence can be more easily and effectually obtained without fighting than with it. Aside from mutual jealousy of neighbor nations, or the fear of subjugation by one or more, the policy of fighting, in order to live, can be shown to be a colossal blunder. Man needs no longer to exterminate his own species to escape starvation.

Had the ordeal of arms remained as it began with a biting, scratching and wrestling, not much above the wolves, in which brute strength, sharp claws and teeth, and endurance prevailed, the perpetuation of the more warlike, and the extinction of the peaceable, must have operated to keep man closer in physique and mind to the brutes. A series of inventions of weapons—the sharpened spear, then the bow or flint-tipped javelin, the arrow, the projectile, the fulminating powder, the domestication of beasts and

birds—all so many triumphs of mind in the control of natural forces—enabled men to ward off the cosmic dangers and to beat back every other possible foe. Hunger and thirst and cold he had to contend with, as they had; soon he had their skins to warm him; he need not hunt his dinner before eating it; he could entrap it, and later employ the tame animals to help.

This great emotional source of wars, mutual distrust, suspicion and aggrandizement, remains with nations, as with men. When each was his own advocate, judge and executioner, the fear of combat was less than the fear of declining battle—the dread of a charge of cowardice. May we not look forward to a time when war growing out of distrust or wounded vanity shall become as obsolete among civilized people as the hunting habit, the duel, or pugilism, to which it bears a close resemblance. Perhaps if we can demonstrate the absurdity, the folly and waste of it, we may do something to banish oppressive armaments; but the war-impulse is scarcely amenable to reason, or to considerations of profit and loss; it is more vulnerable to ridicule and to the banishing of deep-seated prejudices. This power of fear, rivalry and suspicion being an inherited mental trait, dating far back in man's career, nurtured by song and story, embellished by poetry and art, stimulated by a religious enthusiasm, will die slowly. Like the beliefs in fairies and witches, they are not to be uprooted by argument alone but must be outgrown.

The devolution of the fighting trait may be traced, where one would least expect to find it, among the females. Women, young and old, higher and lower, instinctively, as we say, admire physical bravery, often in preference to moral courage. The very same badges and insignia of war stir the fierce emotions more than in the males. The showy uniforms, music and bearing, the plaudits of victory, rouse them to unwonted enthusiasm. Favor is extended to the side of the conquerors, disfavor to the vanquished, as eagerly as compassion on the wounded and dead. Unconsciously it may be, women are great aids to the recruiting sergeant, and to the gladiatorial shows, pomps, pageants and circuses. The songs of all nations reflect this powerful stimulus toward battle. “*J’aime que le militaire*,” “The bold soldier boy,” is the tenor of them; and, as if to intensify and keep alive the belligerent instinct, the boy children are still given weapons as playthings. Very rare are the

plaintive songs in denunciation of war. I remember one such in fashion in the first half of the century. It ran something like this :

“ If I were King of France, or still better, Pope of Rome,
I'd have no fighting men abroad, no weeping maids at home,
But the world should be at peace; and if kings must show their
 might,
Then should those who made the quarrels be the only ones to fight.”

Traces of the same surviving habit, grown dim from disuse, are found in the fainting or swooning disposition at the sight of flowing blood. A variation of this may be found in an attack of frenzy, or fury, from the same cause. This trait is also noticeable in some animals which are excited by the red color alone. The expression “ war fever ” is apt; it begins in delirium and ends in lassitude and exhaustion. The persistence of the belief that “ blood letting ” is the natural cure for personal or social ills, is a survival of the same kind. The passion for military prestige—*la gloire*—which so long haunted the Romans, and later the French, and is now conspicuous with their neighbors, is a fatal inheritance which lingers along with great intellectual power.

When one speaks of “ firing the national heart,” appeal is made to this latent instinct, and it rouses the inbred emotions in much the same way as its opposite emotion, the stampede of panic. Something of the same cruel homicidal impulse is to be seen in the old-fashioned “ hue and cry ” against alleged infractions of decency, loyalty or sacrilege and in the craze of mobs for lynching. Strategy and artifice may avail to divert it, or lead it to harmless issues, but it cannot be extinguished at the onset by threats or any reason short of that of exhaustion by superior force. This accentuates the danger, at all times along frontier lines, of an incident of encroachment or insult which may serve as a spark to ignite combustibles. The great concern of statesmanship is to keep this latent tendency from flaming into open war. “ The cancer of a long peace ” no doubt reflected a state of society in which industry was dislocated, when possessions were held by the strong arm, which indeed must have been wretched to make a state of war more tolerable.

Man will fight to expel intruders upon his domain, to resist capture, to overcome sexual rivals, to protect his family and to preserve his altars and property. Modern wars spring more frequently

from the latter than from all other causes combined ; to be secure in the enjoyment of property, excuses and renders possible the armament of advanced nations as a reserve of police force, to maintain domestic peace and order, although the supplies are generally voted after artificial war scares. Holders of wealth are willing to be taxed to ensure tranquillity at home, even at the risk of personal conscription, rather than be left at the mercy of mob violence. Such is the irony of our civilization that some of the leading nations manage to combine a treble profit by fomenting or permitting wars in which the combatants become customers for arms, ships and munitions, and also for loans of money.

An appeal to force, to establish and maintain any degree of equality or inequality of fortune, is a mistake. It puts force in the place of equity ; fixes right by might ; moreover, it fails of its object ; armament for domestic purposes excites alarm among neighbors, who have similar pretexts, and thus the Sisyphean task is kept up. Besides, it tends to invest property-holding *per se* with a sacredness which ought not to belong to it.

The maxim of aggressive statesmen, that “ constant preparedness for war is the best security of peace,” is a seductive, dangerous half-truth ; it is about equivalent to the old adage that every gentleman should spend an hour a day with foils and pistols to keep himself in practice against intruders, assassins or robbers. Some ultimate appeal to force, of course, there must be ; but, like the enforcement of decrees of courts, it should rather be *in posse* than *in esse*.

The world presents, at the close of the century, three very instructive object lessons in the policies and prospects of three continents—Europe, Africa and America. When the first Napoleon made his menacing prophecy that “in fifty years Europe would be either all Cossack or all Republican,” he indicated correctly enough the two opposing forces between which it is kept in unrest and arms. He simply underestimated the time for working out. The six great powers waiting for the recovery, or expiring gasp, of their feeblener neighbors, in order to obtain a share of their estates, is a sad spectacle. How many more furious struggles is history to record for the control of the Levantine shores ? What a satire on civilization—not to speak of Christianity—to find the youth of Europe armed for such wanton waste ! Turkey, Austria, Greece, the Balkans, Spain, Holland,—is their fate to be absorption into

a stronger empire? and if so, into which, and for how long? The epithet "cockpit of Europe" is one of warning to other continents.

We are permitted to identify Germany with the dominating policy of Europe because it is setting the pace, assuming the rôle of fencing-master and armorer to sister states (and shamelessly supplies them with weapons, money and tutors to carry on the strife); and because it so successfully combines mediæval feudalism, dynastic government, and state-church with the most advanced science and knowledge in the arts. Hence we find chancellors and reigning emperors alike claiming the usual kingly commission from Deity, the favor of the Almighty, but at the same time making open treaties with one set of powers, secret treaties with another set and, as if in distrust of all such allies and auxiliaries, providing also the heaviest battalions and best artillery.

How unfortunate, in one sense, is the situation of the African continent in not being permitted to receive the blessings of European civilization without its attendant curses. How much better it would have been to have consolidated the whole into one, or at most two, great commonwealths with a single republican form of government, one standard of loyalty, one language, religious toleration, common jurisprudence, freedom of internal commerce, facile postal and personal intercourse, uniform measures and coinage; instead of the partition into so many reproductions of European differences of flags, creeds, politics, customs, usages, speech, each with its patch of shore-front and a vast tract of hinterland to be fortified, defended and jealously watched in perpetuity. It is as if by inoculation the pest-virus were poured into youthful arteries. The picturesque old cradle of Mediterranean civilization, now lying isolated from, and yet so close to, the barbaric types, deserved some nobler treatment from the enlightened powers than this selfish spoliation. The opportunity to dedicate deliberately one quarter of the globe to peace and culture apparently has passed forever.

The dream of a peaceful consolidation of nations — a political millennium — is quite old. Fortunately, there are other potent forces at work making for peace. Good will and good neighborship are also inherent emotions. Among these may be reckoned the comity of nations, perhaps also religious propaganda, foreign trade and intercommunication. The late Secretary Blaine set a notable example of the peace-making impulse when he addressed his

eloquent words to the convened representatives of American Republics, counselling unification of policies, arbitration of disputes between themselves, and urging again the Fathers' doctrine of "America for Americans."¹ That invitation, for obvious reasons, omitted the Dominion of Canada. In any future conference it is to be hoped Canadians will see their way clear to participate, in this, as in other prerogatives of self-government, as they have a joint interest in the welfare of North America politically, scientifically and economically.

That the international comity, and if you please the jubilee features of the year may not be neglected (in which, however, Science is thrust far in the background), as an American response to the very hospitable suggestion of Professor Dicey — probably drafted before the failure of the general arbitration treaty — of a common citizenship for the people of Great Britain, her colonies and offshoots, the United States being specially included, let us say: unworkable though it be, it is received as an expression of good will. I venture to offer instead the counter proposition that we might have with Canada a Zollverein treaty abolishing fortifications, fleets and custom houses along the four-thousand-mile frontier, letting the tariff revenues be collected at the seaports. Reciprocity of language, traditions, laws, coinage, metrical systems, postage and railroad conveniences we have. By a larger interchange of merchandise and ideas, together with the freest intercourse, the benefits to be derived by both parties are so great, that any sacrifice on either side would be insignificant, temporary and easily borne.

Modern warfare is becoming more and more a contest of ingenuity and material resources. Numbers or physique of combatants count for less, and even personal prowess is of less importance. Craft in strategical manœuvres remains as of old. Machines, explosives, transport, commissariat, surgical skill and adjustment of knapsack and accoutrements are now paramount. Success depends also on industrial production and intellectual power. National debts, formerly supposed to be aids to peace, have become incentives to war; financiers often find a joint interest with diplomats,

¹ This condensed motto is frequently misunderstood as implying a sort of hostile coalition against Europe calling for a hostile coalition by Europe. It is simply a forecasting desire not to be embroiled in European neighborhood disputes about boundaries, dynasties, creeds, alliances, easement-rights to ports, etc., from which America can keep aloof and should be encouraged to do.

purveyors and soldiers, in fomenting or permitting wars to go near the point of danger for dynasties and capital. How to escape from the meshes of this combination is one of the most portentous and baffling of problems of politico-economic science. Following the analogy of Guaranty and Insurance corporations, it might be well for Europeans to invite proposals from the House of Rothschilds and its affiliations for a stipulated sum for which they will guaranty peace between the several members in lieu of the present onerous exactions of war loans. The financing of governments has become so large a vested industry that it demands the right to live, like some other institutions we shall have occasion to discuss, and society can neither get along comfortably with them nor extinguish them without violence. Let there be started a rumor of an invasion, blockade, or a vote for new ships and arms, by one of the number, the cabinets of Europe are in instant trepidation. The legislative assemblies at once catch the craze — up go the budgets, out go the contracts for munitions, and war loans, and then fluctuation in the Bourses. Somebody presently discovers it was a fictitious or exaggerated alarm, and the agitation subsides, but the taxes remain just the same.

In Mulhall's recent work, "Industry and Wealth of Nations," are the figures of the national debts of Europe with an attempt to segregate that portion incurred for railroad and public works which latter are in many cases part of the military régime. The figures are impressive but fall far short of expressing the total money cost of armament, to say nothing of the loss of public and social morale. The burden of industry is thrown upon the children and aged women, increasing the hours of labor and lowering the scale of living.

With a due sense of humiliation, we must confess that no single remedy can be found for this unhappy tangle of affairs. Parliaments, by their Constitution, represent the opinions of ministerial governments, and are not themselves exempt from war-fright. It is a common trick of falling ministries to strengthen their hold on power by resort to menaces and scares. The presence of one unclouded, undaunted mind at the time of panic of the multitude is a priceless desideratum; it is as cheering as the advent of a cool, competent surgeon into a room full of hysterical bystanders around a prostrate patient. Presence of mind, ridicule, satire, caricature and especially comic cartoons are more likely antidotes than argu-

ment. The disease is in good part psychic and the remedy must be of the same kind.

Again, therefore, we may say science, including its socio-economic branches, is our best hope for peace and disarmament. The stoutest heart quails before a stream of electricity, hot steam, asphyxiating gas or explosives rained from an air-ship. Among the suggestions containing more or less of promise, the following are worth mentioning :

(a) The Swedish Professor Nobel, who accumulated an immense fortune from his nitro-glycerine inventions, has left a large fund to promote the extinction of war by making it so deadly that nations will be afraid to resort to it. Evidently when commanding generals are themselves brought within the range of unseen, and practically irresistible, dangers, they will not be so eager to seek this method of promotion.

(b) Soldier and civilian are alike interested in maintaining a high standard of health and efficiency, the former having more depending on his doing so. Selected on account of his physique, the soldier should have more than the average intelligence, and if the army regulations or the instruction of the superior officers teach him how to care for himself, to moderate his passions, and endure privations, it will be a small compensation for his detachment from the industrial ranks. Sanitary and personal hygiene are of the utmost importance to the perpetuity of armies, nations and races.

(c) Continuance of the diplomatic methods, cumbrous as they are, must be assumed, although their function is becoming dimmer in the presence of telegraphs, telephones, newspapers and popular participation in national councils. Diplomacy has been at all times under suspicion of insincerity and deceit; but it has the great merit of defining in language the grievances and causes of war which gives time for passions to cool. Armies are now massed while diplomacy is getting ready; collision comes before the causes can be stated.

(d) Courts of Conciliation are an improvement in diplomacy in that they also give time for passions to subside. They do not, however, prevent armament; and armaments are *ipso facto* provocative of hostilities. They will still be needed as against non-arbitrating parties. The binding force of treaties, not always scrupulously observed, is being weakened by the example of conspicuous breaches.

Great Britain and the United States may creditably vie with each other in setting the world an example of this mode of preventing and settling disputes.

(e). To the above, I would fain offer a further suggestion aimed at those who have the responsibility of deciding upon war or peace. The actual ruler, whether it be a parliamentary body, or a President or Chief Secretary, King or Chief Minister, Kaiser or Chancellor, Sultan or Vizier, should be required to obtain the sanction of some deliberative body, not of his own creation or selection. In addition, every such officer should be required, by fundamental law, to surrender his office, authority and emoluments into the hands of such an assembly, at intervals diminishing progressively with the duration of his reign; such council or parliament to be at full liberty to restore it, further limit it, or to confer it upon a successor. Such a check upon the inebriety of power and incident flattery is needed as a safeguard against aberration of intellect or perversion of moral balance. The temptation and strain upon the faculties of one who is the fountain of honors and promotions ought not to be imposed without some such restraint. The tendency to hero-worship is truly a psychological taint, pregnant with dangers enough in the populace and positively ruinous when reflected on a single mind not chosen for robustness.

In this momentous struggle of medieval types against popular forms of government in continental Europe, occupied by three millions of armed men, and seven to ten millions more subject to call, the Britons and Americans jointly owe a duty to the cause of civilization and peace, not to be swayed into the same mad folly.

II. DECADENCE OF RACES.

The abstraction of numbers by warfare and the privations of army life, vast as they were, do not account for the decline and degradation of the great empires of the past. Besides, decay seems to overtake the conquering as well as the conquered race; and there are instances where the enslaved have become in turn enslavers. Mere numbers are not strength nor tenacity of nations: witness the Hindoos. The old Greeks were not numerous, but what they lacked in numbers they made up in vigor and sagacity.

What are these other causes of premature decay? In other words, is there a natural term of life for races, as for individuals — a cycle of growth, maturity and senility? Dr. Charles Pearson, in his work

on the "Life and Character of Nations," has attempted to answer these questions and, in addition to other minor causes, traces the decline to an inherent difference of stamina or staying power in the ethnic divisions of mankind, corresponding to our present external classification of races by color of skin and hair. The startling conclusion he reaches is that the swarthy or dark-skinned races are destined to outlast, and of course supplant, the lighter-skinned or Aryan group. The evidence is scanty and inconclusive; but it is significant and carries us back directly to the interesting controversy now waging between Professor Weissman and his critics as to the quality of the germ-plasma and its transmission without impairment or improvement, into which we cannot here enter. The rival hypotheses of Galton and Cope deal, however, with problems belonging to the sociologist as well as to the zoölogist and microscopist.

The doom of the light-skinned races, according to Pearson, is fixed, for it is not to be averted even by admixture. The bearing of purity of race on its persistency is far from being worked out. So far it goes to show the active dominant types are mixed; while the purer races are few, isolated, and nearly stationary in civilization. Whether these differences be due to reversion of ancestral types—atavism—or to the greater complexity of organization and nerve-strain, is an interesting study which we must ask the biologist and somatologist to elucidate for us.

Just why the builders of Assyrian Phœnician Nile valley, Yucatan, Grecian temples, thousands of years ago, have not left their qualities to their descendants, may be due to other causes than the stability of the somatic cell or to intermarriage; for instance, denudation of forests, inroads of infectious or contagious disease, insect pests, errors in diet, the warrior occupation, or a combination of all in greater or less degree. The higher types of men seem to have arisen along the broken coast line, or in the moderately elevated regions. The great plains or steppes have not been favorable to density or quality of population or to courage or vitality. The liability to periodical prairie-grass or forest fires may have stunted the development of men and animals alike. Meteorological conditions are important to flora and fauna; the annual mean of sunshine, the precipitation of moisture, the range of extreme temperature, and the degree of humidity are factors of survival in the geography of races. The more northerly seem to prevail over those

nearer the equator,—provided we do not go too far north—due allowance being made for the modifying influence of ocean-currents and altitude above sea level, the lines being not exactly isothermal but hygrometric. Singularly enough there are notable exceptions to this rule. In the dry deserts of Arabia are to be found, among a population of Bedouins, chiefs of noble mien and splendid form, descended apparently without dilution from a remote ancestry. So in Abyssinia, almost a hermit nation, as Slatin Bey tells us, the natives combine great physical endurance and courage, under the most adverse surroundings of plant life and notwithstanding the general prevalence of syphilis, long supposed to be an escutcheon of civilized mixed races, and a very sword of destruction. The example of the Jews so frequently cited in favor of purity of race is important evidence, but complicated with other than ethnic factors, such as the Levitical code of hygiene, the rite of circumcision, the confraternity caused by ostracism, restricted occupations and social temptations, each of which plays a part in the endurance of races.

As a matter of fact, the population of those nations which make enumerations has largely increased since 1815; but this has been made possible by the opening of new sources of food supplies, for which exchanges of manufactures have been given. In spite of the migration of more than twenty millions to distant parts of the world (America chiefly), every considerable area has increased its own numbers; and it is only quite recently that France, the sole territory where emigration is practically *nil*, or less than the immigration, is found to be stationary or slightly declining. There is a well-founded suspicion that what is now happening to France will, in due time, happen to the others from the same causes. Is the fate of Rome, Carthage, Venice, Thebes, to be repeated? Macaulay's New Zealander sketching the ruins of London Bridge is prophecy alluring to the historian, but it also finds ready acceptance among social philosophy essayists, who offer, however, the most divergent array¹ of moving causes, such as the decline of marriage, vaccination, flesh eating, narcotics, condiments, degeneracy, iced drinks, sewerage, irreligion, destruction of caste distinctions, etc., etc.

¹ Mr. G. A. Read, for instance, finds in the proneness to alcohol and narcotics, an artificial ordeal exterminating those least able to carry their load of poison.

It was reserved for Mr. Brooks Adams to discover that the scarcity of the circulating medium (in this case the depreciation of white metal is in mind) was decimating the whole race.

Unless we assume that there is in each new birth a redemptive power, a dropping of the taints of parentage, the human race ought logically to have come to an end long ago. In some way, as yet obscure to us, in which natural selection plays its part, health must be catching as well as disease; otherwise the major and minor pestilences would have brought a quietus. Phthisis is a comparatively modern disorder. Cancer is another of the internal lesions coming to be known as induced diseases of the blood which may be carried about to all climes and propagated with fatal facility. Whether the special bacillus starts the decay of the lung tissues or follows as a sequence of the decay, seems to be still in doubt. Pathologists are just now enamored of the theory of antitoxine inoculation—a sort of tame medical ferret sent in to combat the invading rodent organism. If this is our best hope, the ravages of tuberculous, cancerous and febrile ailments leave civilized races but a short respite.

The researches of Sternberg and Metchnikoff into the function of the leucocytes as guardians of the normal state of arterial currents are more intelligible and logical,—if the hypothesis of phagocytosis shall be established—as this leaves the work of eradication of the blood deterioration in the hands of the organism itself, not wholly beyond human control, makes it largely an affair of metabolism of food into living cells with a counterpart activity of the emunctories. The function of the ductless glands in the formation of these blood cells is the corner of histology and pathology now awaiting special researches, and from which we may expect refreshing relief from the antiquated fetish theory of antagonizing drugs.

History concurs with physiology and with statistics in the view that civilization is not favorable to marriage and fecundity, though it may be more propitious for the rearing of offspring. In spite of the surcharge of sex-passion which nature has thrust upon men, and the equally enticing wiles and coquetry of women, most of whom must look to marriage as a career, it is more and more of a failure. Polyandry and polygamy are being crowded out by monogamy, but the philosopher is tempted to ask whether monogamic union and the family as we know them are also to disappear; and, if so, what will take their place. Shall it be a return to celibate asceticism, or a resort to the state as foster mother?

For some occult reason it is not as easy to be born into the world, now and here, under civilized conditions, as formerly under

semi-civilized. The proportion of still-born may be less in our days than formerly; it probably is, but the infant mortality is greater. The mortality of parturition increases alarmingly notwithstanding aseptic devices. One may well ask why the parturition of the *homo sapiens* is attended with so much hazard? Whether the civilized man habitually mates at a later period in life than the savage, after the pelvic bones and ligaments have lost much of their elasticity, or that a larger cerebral development of the modern infant, out of proportion to the bony or muscular framework, renders him less viable; or whether the replacement of the earlier *sage femme* by an accoucheur with his case of instruments and anæsthetics, is more responsible for the increased mortality, we leave to gynecologists to decide. The change of both sexes to indoor employment in shops and factories, rather than arduous labors out doors, accounts for some of the loss. The net result in grandchildren may be the same as for prehistoric man by reason of better care during the period of adolescence.

If our census statistics are trustworthy, prudential as well as physiological causes are at work in the same direction. Families do not arrive so early, nor in such quantity, as in primitive life. The perpetuity of the race is left to the unthinking classes. The aversion to child-bearing crops out (especially in large cities) in various ways. The practice of abortion, very common in Asiatic countries, and suspected to be very prevalent in Europe and America, proceeds of course from prudential or economic considerations, fashion, or avoidance of social penalties. We know that the advent of girl children to the Chinese and some other peoples is looked upon as misfortune; as might be expected, fœticide and infanticide are common. Fear of want, love of pleasures and varieties, dread of pain and risk of death, the handicap in matter of house renting, awe of the religious authority,—all play their part in this great matter of diminishing population, which has engaged the attention of the French savans and legislators, and the sacerdotal government of Quebec.¹

The optimist queries: "Why worry about the extinction of the human race?" which reminds one of the American Plato's reply when told by an Adventist that the end of the world was at

¹The birth rate of the New England states ranges it seems between 18 and 22.5 per mille while that of the far West states is still less, or less than that of France, and being lower than the death rate means, unless redressed, ultimate extinction.

hand, viz.: that "he could get along very well without it." The question whether perpetuity of race is desirable, is equivalent to asking whether anything human is worth preserving. It is answered by science and ethics alike: whatever may be the rights of the individual over his own life, the plain inference from study of nature is that parents exist more for the sake of children than children for parents; life is essentially a sacrifice of the passing for the coming link. The more serious query for us is to know how it may be lengthened, or extinction avoided. Not one of us cares to be of a declining or prematurely dying race.¹

Gratification of the gustatory nerves, located at the back of the tongue (which is not at all identical with the appeasing of hunger), together with the convivial propensity of man, a corollary of his gregariousness, is responsible for a part of his shortened longevity. It has its double aspect of physiological and psychical influence. No people suspect their daily food, or beverage, to be harmful; for the most part they would as soon tolerate criticism of their religion, their patriotism, their wives, as their bill of fare, but each in turn freely expresses his contempt for the table of the others. Is there not some underlying vice in the habitual food of the civilized world, which, of course, includes its preparation? Of the

¹ On this very point an interesting and instructive bit of testimony has recently come to hand.

The opportunity of studying the aboriginal life of these interesting islanders in the Pacific Ocean is passing before our anthropologists, and physiologists have extracted the whole lesson for the benefit of learning. The British Government recently appointed a commission to examine into the decline of the population of the Feejee Islands. The proceedings, intensely amusing, might have been more instructive had it been composed in part of trained feminine obstetricians. The inquiry disclosed a birth rate surprisingly high, much higher than the average of Europe, and a death rate still higher, and all sorts of reasons were offered to account for it; as it was a concomitant of the coming of the Caucasian race, the onus fell on traders and missionaries. The testimony of an elderly accoucheuse, familiar with both conditions, revealed the fact that the native women had become indifferent to the obliteration of their own people, and this because the joyousness and *sans souci* had been taken out of their lives; a sense of sin had been introduced and these Gardens of the Hesperides had been turned into vales of tears and disciplinary plantations, workshops and hospitals for which the hopes of a celestial reward are deemed no compensation. The same lesson is to be drawn from the Hawaiian group; the advent of the superior race is fatal not merely to the life of the inferior race, but the sad grind of money getting, the worry of competition, and modern fashions is fatal to contentment.

Is it not even so, in a degree, with our competitive civilization and religious creeds in Christendom itself, and in Buddhist lands? Have they not cast an artificial gloom over lives that would be full enough of sadness without them? What a pity that some effort has not been made to discover the source of that uncomplaining stolidity of the red-skin papoose as I have often seen it, carried on the back of its mother; or of the general glee and absence of painful cries in the Japanese babies as compared with those of the Western lands.

grass seeds which furnish the staple for the bulk of the world, rice constitutes at least half. Christendom prefers the wheat, rye or maize, which we esteem as the superior grain ; yet the Chinese and Japanese contrive somehow to nourish stout sinews, though more diminutive bones, and acute brains and courageous hearts out of the blander grain without recourse to much animal food. Their superior recuperative power in hospital against injuries and lesions of disease is notable. The conquering quality of British tribes is believed to be due to the ample ration of beef ; of the German to his of beer and sausage ; of the Mediterranean littoral, to their free use of wine. To modern science we are indebted for the explanation that the decoction of the coffee berry by the Levantines and of the tea leaf by the Mongols for ages has probably contributed to their survival, by supplying a boiled or fermented liquid, which was doubtless comparatively more free from morbidic bacterial organisms than were the polluted wells from which the water was drawn, in those densely crowded and ancient abodes. The medical view that life is shortened more by over-eating than by starvation, in its ordinary sense, is confirmed by the chemist's laboratory tests, and by the spectacle of contrasted races. Can we not, while imparting our science, philosophy and literature to the Chinese and Japanese, take a lesson or two from them on diet, and perhaps on clothing and house furnishing also? Their comparative exemption from phthisis, insanity and neurasthenia alone should put us upon our inquiry.

A leading American physician has said, more or less jocosely, that the coming man compared with the present, will be a big headed, small bodied, puny limbed, bald, toothless, spectacled and toeless creature subsisting on concentrated foods, to which we may add the qualifying remark that he will not keep coming for any long period. The fate of that people where teeth and eyes decay, and dentistry and opticians flourish is not at all conjectural. It concerns the student of physiology and sociology alike to ascertain what causes are at work impairing the digestive organs, the teeth and eyes of civilized peoples, and in what respects the as yet uncivilized have a manifest advantage.

Making due allowance for the power of accommodation of the system whereby blood and tissues are made out of so wide a range of food-stuffs, the conviction forces itself upon us, seeing the effect of alimentation upon plants and animals, that while the norm

may be a shifting one from youth to age, there is a norm, and that deviations from it must tell upon the vigor and endurance of the race. The very general use of salted and smoked meats for example: has not that had much to do with the increase of gouty and rheumatic affections, usually attributed to acid fruits or wines? This practice could easily be dispensed with, by the use of cold storage and desiccation.

Then again, the civilized man, and especially the woman half of him, habitually lives in a warmer, closer atmosphere than the savage. Have not our air-tight houses, with their stoves, steam-pipes, furnaces and weather strips contributed not a little to diseases of the respiratory organs? Nay, the presence of a cellar under the dwelling rooms is a suspicious coadjutor. Then there are the germ-dust gathering carpet, curtains, portières, plush furniture,—are they not in some degree responsible for the spread of pathogenic bacteria upon tissues already weakened by defective nutrition?

An English physician, lecturing to a recent graduating class, as reported in the *Lancet*, ironically said, by way of caution against excess of confidence, that “the average life of a fact in physiology is about four years.” Intended as a reproach upon the practising medico for his running after new therapeutic discoveries, it is also an encouragement and a compliment, that one error can be run down, and superseded, it may be, by another, in so short a space as four years. Alas! it takes a much longer period, on the average, to exterminate some of the so-called facts of social and political science.

III. PERNICIOUS COMPETITION.

Professor Cairnes happily hit off one of the most salient features of the literature of Political Economy, of the passing generation at least, when he styled it “a more or less handsome apology for the present state of things.” One cannot but feel that it has been for the most part a thrashing over of old straw, and even now with enormous output of printed matter, there is very little beyond a rehash of the old controversies about wages, funds, rent, balance of trade, incidence of taxation and so on. Writers divide themselves into three classes, each of them defective without the other two: the historians and academicians who have gone over the writings of their predecessors and who know but little of

the business of the world ; the statisticians who put faith in their ability to reckon up into tabular form, that which is incomputable, as well as that which is, and whose industry is out of all proportion to its value for scientific use ; then there are the enthusiasts, who are profoundly dissatisfied with the present distribution of wealth or the conditions of industry, and who can propound schemes of reform and then turn the older arguments and figures round as upon a swivel in support of the ideals. Doctrinaires, who for the most part write the treatises and books about finance and trade, know but little of the world about them ; while the bankers, arbitrageurs and movers of the world's crops and tonnage are too busy to write about what they understand. The result is the literature of political economy is about one generation behind the practice. Especially is this true of international finance.

The new world having a virgin territory to occupy and improve has run in debt to the old somewhat recklessly. The burden of interest and repayment of the capital is irksome. Extension of the debt at low rates is dependent on capacity to pay if demanded. So long as we are handicapped with this mountain of debt, it is in the power of a few foreign holders of our promises, or titles to property, to bring on a panicky feeling at any time they choose—though fortunately it is not for their interest to do so—but the time may come when it will be. Besides this hampering of debt, there has been an unconscious extravagance, of which we shall have more to say when we speak of the tendency of luxury. In a wholesale way, we have been exchanging our liens on and evidences of ownership of lands, timber, railroads, manufactories, mines, breweries and the like for shiploads of merchandise, the bulk of which we should have been the better for not having at all, and nearly all of which we might have made for ourselves. To get square will cost us hard work and self denial. With the exception of this broad distinction of debtor and creditor nations, and of the latter supplying articles in which there is limited competition, all the world is engaged in a general scramble in which cheapness of production is the goal. The industry of nations has developed into a species of hostile contest, not quite so hazardous as actual warfare, but demoralizing and exhausting in a less degree only. It is as if all marches were required to be forced marches ; and all business must be conducted on the brink of the precipice of bankruptcy. It was always so within the confines of

a given territory ; but the substitution of steam for animal power, and of dextrous machinery for handicraft, has not only intensified the competition within the old boundaries, but has also set the maritime nations to trying to undersell each other. In this contest for cheapness, standards of living, hours of labor, habits of frugality, depth of purse, vigor of body and acuteness of mind, all have their part to play, and the efficiency and economy of government, stability of institutions, probity of character, are also pitted against each other. Individually and collectively, an ordeal, growing more and more severe, confronts all trade, agriculture and manufactures. When the five hundred millions of Eastern Asia shall have grasped our mechanical inventions, it is idle to suppose the occidental standard of living can be maintained if the régime of unrestrained competition is to continue.

This is the crux of the labor problem, and also in large part of the commercial and financial problem. To the older writers aiming their arguments against the arbitrary, and often absurd restraints of trade by statute, it seemed as if perfect freedom of trade was an ideal state of things, to usher in a millennium. The question has become too broad for local statutes. Freedom of trade breeds extravagance, improvidence, overproduction, followed by panic, depression, enforced idleness, discontent, and so on in recurring cycles. The struggle is too keen ; it is the cosmic struggle for existence intensified, socially wasteful and destructive. Too many men are in trade ; too many trying to "live on their wits," with the result that the peasantry of all nations are being worked too hard, and robbed of their share of the gross product. Less than half the population of Christendom is at work, half of those in agriculture, fifteen per cent in professions and public service, while ten per cent are in trade and transportation. Left to itself, we may be sure that by natural selection, the weaker in trade will be forced to the wall, and the few fittest will survive, but the competition will not stop ; that must go on unless some general corrective is discovered. The tendency in domestic trade may be found in the mammoth Department Stores which are surely crowding out their smaller competitors, and this results in such dislocation of trade from its usual channels as to engage the attention of legislatures and turn elections. It is obviously the fact that in nearly every city or town there are about five times as many merchants in a given line of business as are necessary,

each with its corps of clerks, bookkeepers, delivery wagons, etc. If the saving of a concentration is shared with the customers, as it certainly is in practice, the community of buyers will have no reason to complain, but it is otherwise with the producers and manufacturers who must submit to the prices dictated by the big concerns, who are frequently able to take the whole product or refuse any. The power of concentrated capital and marshalling of labor, which has been going on in mechanical occupations, has now spread into trade, shipping, finance and even into educational pursuits. The smaller rivals are seeking shelter with the larger ones, by absorption or alliance to escape a worse fate, as we noted in the case of political aggregations. This has led to consolidations and leagues under the name of Trusts or other fiduciary contrivances. Railroads cannot escape from being dragged into this pernicious rivalry; they are under control of their patrons rather than of their stockholders. The legislatures, sustained by the highest courts, say they shall not combine "in restraint of trade;" though they are reluctant to cut each other's throats in competition, they are compelled to keep in the game at the same rapid pace as their customers. Regimentation and coercion in labor, hardly less intolerable than regimentation and obedience in militarism are threatened unless some remedy can be devised. *Laissez faire* points towards a cruel and despotic struggle which is discouraging in the extreme; nor is there in the province of legislation apparently any adequate relief.

The step from a status of slavery to that of serfdom with a claim on the land for subsistence was important; the evolution from that to voluntary contract was equally so, and no people holding to either of the former systems of labor can hope to contend against the latter. But the régime of free contract is hardly a finality. The rankest injustice is perpetrated under its forms, all over the world, where proprietary rights are acknowledged. It is, of course, far better to require the consent of laborer and employer, but with this consent great wrongs are possible — are indeed common. This is a very grave question in social science — "how to put a curb on astuteness," as a magazine writer has styled it; how to shield the weaklings and credulous from spoliation by the crafty and unscrupulous. How shall the ignorant and confiding part of the population be safeguarded against overreach-

ing. temptations, wiles and wares set for them. and for each other, without opening the door to still greater evils? These lures are of all sorts and degrees from the knave who offers to sell counterfeit money, or lotion to beautify the complexion, to the banks, insurance and trust companies of many kinds; nor are the learned professions above setting traps for the unwary. or of suborning the press into becoming accessories. Look at the enormous outlays for advertising proprietary medicines, which debauch and befog the public conscience, if they do not injure the public health.¹

It is not easy to suggest a rectification of the evils of unbridled competition, especially where statutory restraint is either aggravative or impotent. With some hesitation I venture to point out some of the underlying causes of our trouble.

¹ H. J. Davenport, in his recently published "Outlines of Economic Theory," tersely sums up the evils of competition in trade:

"The stimulus of private interest works out in a vast amount of crime and disorder which necessitates, in policemen, courts, juries, sheriffs and lawyers, the expenditure of social energies. Likewise in purely private affairs the expense of preventive methods against ill-faith and dishonesty is a weighty matter. Outlays of this sort would be relatively small in the collectivist system. There are large wastes of energy in competitive attempts to give to cheapness the outside gloss of value. Shoddy in cloth, paper in-soles in shoes, clay in soap, marl in sugar, not only waste the energy of putting them in, but largely destroy the usefulness of the honest product. Socially speaking all this cheapness is excessively dear.

There is a similar compound of waste in the enormous outlay for newspaper puffing and lying. The entire system, also, of marketing through agents and commercial travellers has in it large elements of waste. The excessive multiplication of middlemen generally falls under the same head.

The present system is also responsible for hordes of human beings living by their wits or their worthlessness — social make-nothings, paupers, vagabonds, speculators of useless types, prostitutes. Parallel with these are the respectable do-nothings, the leisure rich, the inheritors of wealth, the coupon-cutters. Within this class of respectable make-nothings must be reckoned also the valets and waiting maids, the outriders, hostlers, servants and flunkies whose energies never work out in any utility, for which the world has any real need. And in a background of misery stand the unemployed, with whom, as misery, we are not at present concerned, but only as waste. Never an inconsiderable class, they swell in times of depression to an enormous army."

"Fashion demoralizes industry and fosters starvation. Warehouses are filled with commodities to supply a demand that has vanished, or to forestall a demand which never appears. Disaster and ruin result. A novelty strikes the popular fancy; there follow immense profits, intense production, multiplied factories, prosperous allied industries, growing cities, infllocking laborers, investment, speculation. Fashion grows cold when the commodity becomes cheap and plenty; then failure, closed factories, cancelled capital, collapsed boom, idleness, hunger and riot. Almost all industrial centres know something of this experience. All over the world there are Nottinghams regretting a banished lace industry. The foe of industrial peace is ebb and flow, change and uncertainty. Fashion in commodities is parent to business gambling, great fortunes, great losses, feverish activity, feverish lassitude, fluctuation and bankruptcy" (pp. 305 *et seq.*).

First, let me ask “why do men engage in and remain in trade ; or enter upon any of the professions?” The usual answer is, “to earn a livelihood ;” but this is not all. In civilization certainly there is the further motive of a desire to succeed, to become a master in the craft if possible, and whether or no, to amass some surplus of possessions as a provision for old age, to win society prizes, to dower daughters, start sons in business, perhaps found a house, endow a charity, build a monument, or leave a fortune, all of which motives are of the mind. We each of us see, or think we see, the wisdom or necessity for any one or more of these aims and purposes in life. Men and women are the slaves of ideas, and words stamp ideas so firmly on the average mind that they are with difficulty dislodged. What different ideas are conveyed by the words “success in life !” Not one in a thousand analyzes the thought to see its relativity or instability. If there were no need for a provision for old age, or for charity bequests, the extra industry would be needless too. If there were not the ambition to win, to excel, to outrun or outgather, the tremendous exertion of the rivalry would be stupid. Partial attempts are made to do away with the necessity for individual provision for the infirmities of old age by providing retiring pensions for the army, and in some countries for civil officers also. For those not directly in the service of the state, poorhouses (which are too often poor homes) are established by law ; and some states now propose to aid by labor pensions also. These arrangements are the just and necessary sequel of a state of things where human life and vigor are sacrificed wholesale in the strife for cheap production.¹

Second.—The eradication of the vanity of emulation, the desire for distinction, may be more difficult, but something might be effected in that direction. Suppose, for the occasion, that there were no prizes to run for, there would be less racing ; I mean not material trophies, but the distinctions and adulations of winning in any contest, athletic, professional or social. If, by some happy

¹ Mr. Plimsoll convinced his government that near 2,000 sailors' lives were recklessly lost yearly through overloading. We may note in passing that the need of such provision is seldom found among proprietors of the soil, small or large ; the farm is the savings bank and, in the hands of a practical farmer, a very good one. Neither is the working farmer often spurred by the ambition or vanity “to cut a figure” or win some distinction in the society ranks. If himself or family takes a premium at the county fair, it is as a sort of contribution to the common enjoyment, and not as a distinction of social caste, nor does he require the relief of pauper acts in old age.

contrivance, as much pains were taken to encourage confraternity and equality of estimation as are now taken to encourage leadership, and dissimilarity of estimation, would not much of the social strife and worry disappear? Within the family such inequalities are generally frowned upon. Can we not extend the ethics of the family beyond its pale to the whole social organism? The idolizing tendency of human nature is one not to be proud of or stimulated, but rather to be repressed. Why would it not be well to commence with infancy, in school or business, and abolish all prizes, honors and bribes of every sort for simple good conduct, or for doing one's best? Where there are winners there must also be losers; and for the latter there is very little regard outside the family, which discouragement is of itself conducive to further failure, bitterness, malice or suicide. The office should seek the man rather than go to the persistent intriguer or shameless "hustler." Aside from the fostering of an unwholesome sense of superiority, does not the whole practice of merit marks and competitive examinations of our schools and colleges work badly, in favor of a certain superficial readiness of mind which will have advantage enough over a less precocious maturity without conventional badges? The honors and emoluments of public and private station go together, a duplication of pay. It is one of the most sombre traits of the older civilizations surviving in great vigor, the readiness to tail into line obediently behind the nominal leader. When physical prowess was the surest road to distinction, the sway of one-man power was a necessity. In these days of deliberative assemblies of quasi-equals, it is a vestige of former subservience. Perfect equality of mind, or stature, we shall not have; but there is no justification for putting the tall man on stilts and lopping off the shorter ones. This is just what our present civilization is blamable for doing. The winner if only by a nose length, or by a scratch, is elevated out of all proportion to his excellence. If we must "play pretend" at all, why not minimize the differences between coadjutors, rather than exaggerate them? Some may declare that all men not being alike they cannot be treated alike. Certainly not, but we ought not to magnify or multiply the rewards for the superiority which, if it does exist, nature is sufficiently discriminative without the help of social man.

Third. Corollary to the provision for maintenance in old age

or disability is the necessity for some system of more constant and steady employment prior to decrepitude. At the best of times fully ten per cent of able bodied laborers, mechanical or factory hands, are living in enforced idleness, and in times of depression, the percentage is very much higher. The difficulty here too is in part psychical. It is not enough that the laborer wanting work and the employer wanting work done succeed in finding each other ; the latter must be satisfied not only as to the wage he can pay out, but also as to the character of the proposing laborer ; he does not want to introduce discontent or disorder among his men. This trust or confidence is almost impossible in an idle population drifting across a continent. Without going so far as to affirm the right of the willing laborer, even if he have a family depending on his exertions, to employment by the state ; still the community has him and his family to support in some way ; why not do so in a systematic and economical way ? It may be said that it would discourage saving habits, but the present plan does worse ; it begets a lack of sympathy. If every county in each State (it would operate badly to have it in some and not in others adjacent) were to lay out in advance some useful public work, sufficient to employ the quota of discharged laborers, at a bare living wage, to prevent tumult and pillage, credit being resorted to if necessary, the positive benefits might not be so great, but the unseen damage might be averted. Central Park in New York City owes its existence to an impromptu politic stratagem of this sort ; and there is not a city or county that might not resort to similar works of transport, embellishment or sanitary aids, greatly to its advantage, and thus mitigate the severity of panic waves.

IV. SPENDTHRIFT LUXURY.

Travelers in the Swedish-Norwegian peninsula concur in opinion as to the high general average of thrift and contentment existing in spite of the uncongenial climate, the paucity of manufactures for export, and the presence of an aristocracy and a considerable standing army. The extremes of riches and poverty are not so great. What a pity that this Scandinavian secret of contentment can not be made available in our more fortunate lands ! True, there is a large consumption of ardent spirits, but the humid climate may account for it, or diminish its worst effects. Then the

ratio of illegitimate births is high, but this is not to be charged to moral laxity of the women so much as to restraint laid upon the marriage of the young men by Army and Church. No very complete explanation of this utopian satisfaction is offered beyond a pervading high literary standard due to excellent public schools ; to a general and steady industry on the part of the whole population, male and female, young and old ; and the absence of pretentious and ostentatious displays of wealth. The latter may be due to an anxiety to escape the tax gatherer ; but it is refreshing to find one instance where the more liberal education coexists with industry and contentment, which it is fashionable in some countries to regard as incompatible. The same thing is true of Holland, which, however, lays the world under tribute by its floral tubers and Spice Island colonies ; but Dutch thrift has made her a solvent creditor nation, and in time of stress she has but to sell her investments to draw from others. Other examples might be cited, Switzerland for one. The lesson to be deduced is the same : that industry, thrift, frugality, are the cure for hard times, for international competition, and contribute to good morals and stability of social order and progress.

By way of contrast take the example of Americans. There are, in Greater New York, at least ten thousand families besides the young patrons of restaurants and botels to a much larger number, who will eat spring chicken and spring lamb in spring months, strawberries from March until June, and then take up some other premature fruit (without once tasting a really perfect berry), who are totally unconscious that they are indulging in any extravagance. The same class in cities all over the land demands the steak cut from the middle of the ox's anatomy and scorns that from before and behind it at half the price. The expenditure of the Americans for spirituous liquors is about the same as the British, and equals the cost, to the consumer, of the whole wheat consumption. The same is true of tobacco which is a masculine waste. The outlay for domestic service is a large item, and a considerable amount of it must be set down either to luxury or enfeebled homemakers. The loss from household waste is notoriously exorbitant. I do not grudge the household and farm help all the compensation it gets — for, if well and conscientiously done, the cook is certainly as worthy of his hire as the doctor — especially if the one would not play into the hands of the

other. It is truthfully said that the average French family would live from the waste and refuse of an American, and we might add that two Japanese families could subsist upon it. Nor is the lavish outlay confined to the table alone; it embraces nearly every item of expense. The aggregate cost of dress, in cities, may not be too large for the individual purse, but it exhausts what might be surplus for investment. So of house furnishing, pin-money, amusements and adornments. America, it is stated, takes diamonds equal to the whole product of the South African mines; furthermore the product could be greatly increased but is purposely restricted to what the world's markets will take at an upset price. In other words, the price of this commodity, we will call it, is "rigged" for us, while the grain, meats, and fibres we sell in exchange are parted with at prices made by competition with the poorest-paid labor of the world. Supposing a great war to break out and we should be obliged to realize on these "investments," as silly people pretend they are, they would not bring fifty per cent of their first cost to import. Nationally speaking, I suppose the gold and silver mining shares sold abroad will be regarded as a fair offset for any trickery of that sort.

Living, or rather working, in the commercial metropolis of the continent, where is landed eighty per cent. in value of the importations of fabricated wares, I am continually impressed with the prodigality of our expenditures for things which have little, or only a transient, value. The loss of money, great as it is, is only the smaller part of the injury. It is at least debatable whether it would not be true economy, after having paid for the goods, to throw them all overboard in mid-Atlantic—not at all on behalf of encouragement of home manufacture of similar articles, but to be rid of the pestiferous example and influence. These foreign articles not only keep the nation poor, but also debauch the public taste and conscience, set up false standards of what we can afford, introduce a succession of absurd fashions, and convert what should be stalwart men and women into mere fops and imitators. New York makes its living—a large share of it—in handling these importations, and distributing them widespread over the continent; and the greater its trade of this sort the more the country is ruined. Its press of course, from interest, if not from conviction, advocates the greatest freedom of trade, especially of so-called "objects

of art " whereon the profits are so large as to leave a wide margin for advertising purposes.¹

Consider for one moment what we get : a collection of millinery, bric-a-brac and finery which sooner or later finds its way to the attic or the rubbish-heap ; then reflect what we part with : the most precious part of our inheritance and labor, the phosphatic and nitrate constituents of the soil which do not quickly reproduce themselves like the ice taken from a lake, but are rather like the marble taken from the quarry. Deforestation may be followed at long intervals by reforestation, perhaps after damage by droughts and floods ; the draughts on the fisheries (but not it would seem of the seal fisheries) may be made good by stocking, or by a close season ; not so the soil, which must be replenished, or it soon ceases to repay the labor of tillage. Subsoil plowing cannot go on forever and adds to cost. The same cereals and breadstuffs we sell at bare cost of production, the railroads are compelled to transport at a rate equal only to the train-expenses, leaving the burden of interest on cost of construction to be borne by local or domestic traffic. The freight on a barrel of flour from points 1,000 to 1,500 miles inland to Liverpool is but a trifle more than to cart the same across any single city, and much less than to convert it into bread. Indeed, dealers have exhibited in Chicago loaves, made of Minneapolis flour, in Glasgow, of the same weight and cost as those produced at the lake port. It only remains to complete the *reductio ad absurdum* to reimport the Scotch bread in competition with the home-made article. This, however, is what we actually did for years with our cotton and wool fibres, sending them to Europe to be spun into thread and cloth, and would have continued to do so to this day if the arguments of the *a priori* economists could have

¹ The assumption that in order to sell its own products a nation must purchase a like amount from its customers is disproved every year by Brazil which effects triangular exchanges ; and by the United States which liquidates its indebtedness by book credits, loans, and disposals of shares and titles to property. Western Europe has been swapping its fancy articles and superfluities to a tremendous aggregate for evidences of our indebtedness, calling for annual interest and dividend payments and tourists spending money of over four hundred millions. Whenever Congress is disposed to curtail this waste and bring the income and outgo into equilibrium, a chorus of importers and foreign ministers goes up that we are in danger of tariff retaliation. Having brought their easy-going customer to the verge of bankruptcy, they demand as of right a continuance, and resent any attempt on his part to get out and keep out of debt, as an affront to themselves. Retaliation may be left to correct itself.

prevailed. This is national improvidence ; and its logical outcome is national dependence and national impoverishment.

By a provision of the Constitution, inserted at the instance of the more agricultural provinces, an export tax was forbidden to be levied. There has not been as yet much to regret in consequence ; but one result is that any advantage which the United States may possess either in climate, soil, or beneath its soil, must be shared with other nations at the cost of extracting and transport. Our Canadian cousins are not so hampered, and are putting an export duty on logs and wood-pulp. Russia and America have the great workable petroleum fields, without which the cost of illuminants would have been enhanced. How long these deposits will last is a matter of conjecture, and they are obviously more or less of a speculative investment. While free competition was possible, there was a general rush to empty them upon the glutted market at whatever the oil would bring. The State of Pennsylvania would have been justified in expropriating the entire territory and conserving the product for the benefit of another as well as the present generation. It might do so yet with advantage. The alternative was a combination of small owners into one great excusable monopoly. When this precious deposit is exhausted, we shall have the slender satisfaction of knowing we helped to light and warm the world at no profit to the owners, unless the upbuilding of one or two large estates is to be accounted a compensation. A like history is to follow our depleting reservoirs of natural gas. The same reasons apply *pro tanto* to the anthracite deposits in a very limited area : parts of five counties in the same State which, with the present ratios of increase are liable to exhaustion in from 150 to 200 years. Anthracite coal will then be appreciated as a luxury.

We shall be told that it transcends the province of government to dictate what people shall like or dislike, or prescribe what they shall eat, drink, wear, or invest in ; that the less it interferes with individual liberty the better for society, and so on. Partisan as I am of the largest individualism consistent with the equal freedom of others, and the welfare of society, I am loth to appear as the spokesman of social invasion of personal preferences. Our duty to truth obliges us to face the facts ; and there are apparently two sides to this question. The protest of Mr. Spencer and his school against such restraints is, however, a claim that one kind of want is as rational and legitimate as another, and is equally entitled to

gratification. It is tantamount to saying one man has the natural right to tempt or inveigle another into buying anything he can palm off on him and, if carried to full length, would not except minors, imbeciles or inebriates. We know, in fact, that the rule is not universal. The difficulty arises in running the boundaries between restraint and freedom; but daily life and administration of justice consist in drawing such distinctions. The gambler, the lottery dealer, and the pawn broker desire nothing better than freedom; yet society does interfere with them. The underlying question for students is as to what tastes, cravings, instincts and aims contribute to the good of the race; which of them deserve to be encouraged, and which discouraged, by the State. On what other ground do all civilized nations tax spirits, tobacco and gaming implements?

In this matter of national, or race prodigality, take a familiar illustration: the country boy who has been saving up his scanty hoard for a whole year to visit the county fair, or it may be a sea-side resort has no well-defined idea as to what his purchases will be for the occasion, no list of demands to be supplied; but it is certain as fate that he will part with his cash for what new or striking thing he sees, it may be gingerbread, a coasting-ride, or for street fakirs' wares. It is just so with the whole national merchandising. At the bottom of every country merchant's list, there is, in invisible ink, the further item: any novelty or trinket in our line that we can sell. A demand such as this is created and supplied by the same act, and articles are being urged and foisted upon callow customers far beyond their natural desires, beyond their proper ability to buy, quite in the manner of heirs to large estates, dupes of crafty cheats.

These views have been forced upon the attention of economists rather than propagated by them. Homilies against riches as hindrances to post-mortem rewards are plentiful enough; but they do little to curb ostentatious or competitive displays. It is not, however, against the truly rich the charge of profligacy is aimed so much as against those who would be thought so; by the masses who entertain the notion that respectability is an affair of outside badges, lavish outlays, and make-believe. Prodigality among the rich is responsible for much of this demoralization and ape-like imitation. Country homes and city mansions are tolerable, even though for the most part their owners are not living in them but occupying the

hotels of both continents. Yachts, racing stables, dog kennels, wine cellars, picture galleries, opera boxes, equipages, banquets, balls, costumes, jewels, are not the delights they are supposed to be by outsiders, but paraphernalia, the implements of a course of tiresome and exhausting exercises which society imposes on its votaries for no well-defined purpose, unless it be to excite the envy of those who cannot afford them, or, an elaborate system of match-making and place hunting.

"Shall a man not do as he likes with his own?" is asked. That depends. Who does not know in the ranks of his acquaintance a proportion who, in good times and bad, by a generous table, or in showy hospitality, in dress or furnishings, devour the entire income week by week; people who might be comfortable but who never will be rich, nor yet acquire any competence for old age. The example of their neighbors and the multifarious temptations of the merchants are more than they can stand. Would you then destroy the inducements for acquiring wealth? Well, yes; some of them, at least. As already explained, I would encourage self denial, and thrift on the part of rich, moderate and poor alike, until we as a people get out of debt to others; and after that to establish good roads, comfortable, sanitary homes and pleasure-grounds; but not to enter upon a career of vanity and silly ostentation. I am glad to perceive in recent writers on economics a much clearer and firmer note than formerly on vicious luxury.¹

¹ "The rich have their responsibility here and their duty. Wealth and culture have a special service in their saving influence toward higher standards of thought and life and away from the raging materialism of modern society. And note that the distinction is world-wide between luxury and ostentation. That which the rich desire for itself and not as the badge of precedence or the target for silly envy, they may well have — but only on condition that they rather hide than flaunt it. Society is greatly in need of lessons in plain living and high thinking. It is a fallacy to suppose the wastes of the rich are necessary for the employment of the poor. The consumption of the rich determines whether the laborer shall produce this or that, and not whether he shall produce at all. If the rich refrain in some measure from consumption, their savings profit society under the form of capital in the production of a larger social dividend. But the changing demands of vanity stand to society for more than waste and overwork. They corrupt art; they confuse and disturb the organization of industry. First, they corrupt art; no beautiful fashion, if once attained, is safe to stay. If grace and simplicity come as fashions, they go as fashions. The greed of novelty leaves the beautiful behind as antiquated, to be succeeded by the ugliness of humps and wings. From champagne to plumes of slaughtered birds, from skunk-skins to jewelry, there is nothing permanent but novelty, no custom but change. And note that as soon as nothing in Art which is good can abide, there will be nothing really good. When the best work can have but a butterfly life there will be no best work."

"It is at first thought odd that unrest should especially mark the nineteenth century. The world is rich and growing richer, and wise and growing wiser. Never

V. THE BLIGHT OF PARASITISM.

Under Lycurgus, the pioneer social reformer, the Spartans held property in common. Satisfactory as the experiment was, it cannot be repeated, not even by imperial decree, without a supporting public opinion. To abolish individual property, may not be possible now even by revolution, nor does it appear to be necessary or desirable, but some sort of restriction upon acquisition and transmission is desirable. "Can any man," ask the Socialists, "honestly accumulate so much as one million of dollars during his adult lifetime?" A slight acquaintance with either arithmetic or the investment of money at compound interest, or in the profits of trade, or agriculture, or pasturage, will show that he can. The familiar example of the blacksmith, who was to receive for shoeing the horse a penny for the first nail, two for the second, and so on, doubling for the whole series of 32, with a progressive doubling — not a remarkable increase for farmer, trader or stockraiser in each year — proves that he may become the owner of many millions, provided the rate of increase could be kept up for, say, a fifty-year period. The fructifying power of seeds and plants, or of domestic animals, forms the basis of about all the wealth of men and nations, that from mines, quarries and fisheries being inconsiderable. To a man not in either pursuit, it is practicable, as I personally knew a teacher to do, to lay aside one dollar per day between twenty and seventy, investing in good mortgages (formerly yielding seven and six per cent.) and

before would a day's labor bring so many dollars or buy so much. . . . A larger, wealthier life is open to us, and it ought to be a greatly happier life. And yet we ask ourselves what does it all profit? Pass rapidly over in thought the question whether with all our centuries of achievement we are so greatly better off than the Greeks without. Is the greater rush and push of life a good thing in itself? What does it mean that the insane asylums yearly build larger for minds unstrung by tension? How about the multiplication of suicides? Likewise our prison populations are not disappearing as the good things of life become cheaper, but theft somehow grows out of plenty.

There is a grim paradox in civilization somewhere. Wherein do we fail, or waste, or misuse? How is it with all our opportunities? Our harvests somehow do not altogether shield us from hunger or our looms from tatters. What does it mean that as science grows and wealth multiplies the cry of poverty swells louder and louder, and that discontent is the fixed malady of our civilization? . . . Splendor, no matter how much labor it has cost, is not splendor when it has become general. All may as well stand still as run in an equal race. Thus, material progress, so far as it is directed to competitive show, cancels itself in a strife for precedence. There is no share of gain in it for any one, which does not stand for discontent and heart-ache for some one else. All ostentation is waste from the point of view of society as a whole. For the poor it aggravates their poverty."— DAVENPORT: "Outlines of Economic Theory."

the total is surprising to one who has not made the calculation, every dollar of it lawfully and honestly earned. The clamor against millionaires as such, which disgraces much of our social-science literature, to say the least, is out of place. The more of them the better—unless it can be shown that they have engrossed what belonged to others; or their use and disposition in some way contravenes the general welfare. It ought to be added that, the rates of interest now being lower, five and four instead of seven and six per cent. and the profits from merchandising, farming, grazing and many forms of manufactures and transportation being halved and quartered by the competition of the larger surviving concerns, the chances of becoming a half millionaire by mere saving, without resort to speculation or usurious rates of interest, are much more remote.

Suppose we take instead, the case of a person, it may be a bright capable young man, a young woman, or even an imbecile ward under guardianship, who inherits so moderate a sum as \$10,000 during infancy, who, if he is fortunate enough to have guardians of judgment and probity, such a one may unknowingly become a millionaire without labor or economy. If one were able to add to this store further savings, and escape severe losses, the fortune might become very large, without encroaching on the rights of borrowers or lenders.

It is an interesting inquiry raised of late by the movement in favor of taxing inheritances now sweeping from one State to another; whether such an inheritance is honestly obtained, or if so, whether it is for the best interest of society that it so passes by descent or gift, to direct or collateral heirs. The answer to this class of questions is not to be derived deductively from moral or legal maxims, but from observation in practice. The reasons for a change in the policy of inheritance and descent of large estates I have already presented to the Section, at some length, and may be briefly summed up as follows:

First.—Under the régime of free competition, the desire to accumulate great wealth is not only laudable, but necessary. Business and investments are by it turned into precarious lotteries. An excess of care and fortune becomes necessary to guarantee maintenance during decrepitude, the rearing of surviving children, and support of relict, all of which might be accomplished with less capital if more complete assurance could be had. This I am persuaded ought to be and can be furnished by the State.

Second.—The further desire to secure by testamentary disposition

for offspring more than an even chance in life by setting the sons up in business, or of leaving portions or dowries to the daughters after death is neither so necessary nor so laudable, if we judge by the results. It cuts the nerves of self-reliance and engenders a feeling of "great expectations," of rewards that have not been earned ; it encourages parasitism and creates sharpers and their dupes, stimulates fortune-hunters, and multiplies marital misery. Besides, it is contrary to good morals and sound policy to hold out the hope of advantage through the death of another, whether he be of near or remote kin. The profligacy of heirs to large fortunes, the demoralization and degeneracy of spendthrifts and their retinue need no amplification. As a contrivance to secure the marriage of daughters, it is remarkable at present chiefly for the success of the money bait in attracting the needy or degenerate holders of titles to nobility, and is no improvement on the plan mentioned by Herodotus where the more comely maidens were annually bid for at auction, the premiums going to the less attractive to whatever extent was necessary to secure a consort.

Third.—The difficulties attending succession are by no means so trifling as they may appear to those who are not put to the trouble. Public sentiment, following custom long established, dictates that a man's possessions shall be divided among his own children and blood relatives, with a reservation in favor of his widow, if there be one ; and the statutes have been framed on that policy in cases of intestacy. The courts are more and more inclined to interpret ambiguous phraseology to that end, and to annul wills, or portions of wills, to the contrary tenor, except upon the clearest declaration of intention and choice of instrumentalities. This is an attempt to curtail that plea of "undue influence" which forms the basis of most testamentary contests, and which breeds scandals, family quarrels, and wasteful litigation. In olden times there was hardly a possibility of a large estate being passed without a liberal slice to the Church, and many States have expressly limited the share which may thus be awarded to those not of kin or to eleemosynary institutions ; others have suggestively forbidden bequests to priest, doctor or counsel in attendance during the last illness. The drafting of probated wills reveals a disposition to withhold the principal sum from children, for which trustees are appointed, giving merely the income, the capital going to the grandchildren as being perhaps less likely to misuse it than their parents.

Fourth.—The bequests to charity, though undoubtedly in many

instances perverted to founding and maintaining useless sinecures, are not so numerous nor so large as to constitute a menace to society. Contrariwise, they should be encouraged and made more general, and be more effectively carried out. At the same time the attitude of mendicancy is not favorable to manly independence or intellectual vigor, either on heirs of the blood or on institutions (unless scientific research be an exception). Philanthropic aims may be rendered more certain either by concentration into systematic method, or by oversight and positive regulation from an exterior authority. It is a hopeful sign that the endowments, formerly going exclusively to churches and missionary efforts and the like, are now going more and more to technical and scientific institutions.

Fifth.—I need not discuss here the power, or the wisdom, of the taxing of legacies by the State ; it is here, and promises to remain and grow. The only question for the sociologist now is : Shall the very considerable revenues derived from these sources be mingled with the general treasury and be expended for any or all State purposes, as in New York and many States ; or, shall an effort be made to segregate this money and dedicate it to special purposes of benevolence, charity, and embellishment, thus to invite and, if wisely carried out, to win in advance the consent of the owners of large properties ? I believe it is in the power of law, and within the compass of economic skill, to provide a residuary legatee for every such person superior to any other he could choose or contrive for himself, so that, in fact, it would practically make no difference whether he executed a will or not ; or, if there were any difference, that the machinery provided by the State would be more sure to meet his views than any he could select. Nothing would prevent him from distributing his estate during life, if he felt so inclined ; but on the other hand a portion of all beyond what was necessary to a competence to infants, to the disabled or incompetent, would be turned over to a Department of Beneficence, managed by skilled men as are our State Universities and the Smithsonian Institute, who should organize and methodize the philanthropic impulses of the rich with the ample revenues at command much better than the hap-hazard litigious course now open to them.

Sixth.—The same agency thus entrusted with the dispensing of voluntary as well as involuntary bequests, might be availed

of to do away with much of the necessity for hoarding or amassing riches, and to strip from great wealth some of the dangerous, or mischievous homage paid to it, which is the cause of so much friction and clashing in lives that otherwise might be serene. Annuities might be granted for the life of the purchaser or for the life of others, objects of his care and solicitude, and thus help to banish in large measure, the fear of the wolf at the door. The vicissitudes of business and health, the disappearance or loss of friends, the impatience of consanguines with enfeebled dotards, are all real causes for morbid acquisitiveness and these might be banished by a pension or competency for life. Steady, though moderate income, is conducive to longevity, sanity and tranquillity.

By such means the benefactor who is frequently at a loss what to do with his possession could have the double benefit of using it up, or all that was of any real use to him, and at the same time of seeing the remainder of it devoted (without the scandalous shrinkage which now attaches to many of our pet charitable societies) to the erection and conduct of hospitals, asylums, reformatories, libraries, Carnegie and Cooper Institutes, memorial statues and edifices, public parks and promenades, music halls and pavilions. I hold it certain that the most avaricious of heirs would sooner see the contested wealth expended in such a judicious manner than on court costs, lawyers' fees, and the like, or than given to the opposite side. If it be objected that inheritance taxes will be evaded by gifts during life, it is easy to see that this is one of the objects aimed at — to coerce rich men and women to dispose of their excess beyond the line of competence, and to see the good or ill it works and not leave this task wholly to surviving society. There ought to be a narrower limit drawn around the power of the dead hand. Because of the sagacity to amass a fortune, there is no reason in nature why that fact should carry with it after death an authority greater than to the living.

VI. THE ROLE OF SUPERSTITIONS.

Here let me say, we speak commonly of the sciences as if they were so many separate and independent fields of work, with distinct boundaries between them; and the division of these studies into so many different Chairs in our universities, and our own classification under ten or twelve groups or "sections" tends to confirm this supposition. It should be understood that Science is

systematic knowledge, and the pursuit of knowledge according to methods admitting of demonstration or reasonable certainty; and that each portion is not only interlaced with its near neighbor, but all are more or less blended and interdependent, so that any great advance in one affects the others, and, of course, any backwardness keeps back the near-related parts. The old conception of Science as a pyramid, whereof languages, mathematics and geometry were the basis and philosophy and theology the apex, we must now disavow; nor is that of a circle where the several sections could be evenly joined together or taken apart; or the conception of a linear prolongation as of a tree, or vine, having roots, stem, branches and twigs a true image. They are merely convenient symbols, but if accepted too strictly, they are apt to mislead. The present classification, like many it has displaced, is provisional and subject to re-formation as a whole, as are also the component parts. While mathematics and geometry remain substantially on the bases laid out in the infancy of science, other studies, such as astronomy, geology, physics, chemistry and biology, have been completely re-cast; nor ought we to suppose that a finality has been reached; indeed, there are signs that portend a reconstruction to bring them all into more harmony. From his psychical, purposive and co-operative nature, man himself must always be entitled to a large and somewhat exclusive space in scientific labors in any scheme of science. Social science has not yet had its methodical re-construction. Occupied, as it must be, largely with men's wants, motives and passions, it is essentially psychic, and awaits the evolution of the New Psychology — just now renascent — before it can claim to be a science of precision and prevision. Meantime, there is much to be done; the very terminology and nomenclature, framed on the old traditional theories, will require to be abandoned or charged with new meaning to fit them to new conceptions.

It begins to look as though the wrong road had been taken in psychology, and that very much of the confusion, clashing and misery of the world is traceable to the error. It does no good, for instance, but harm, to assume as the text books do, or did, that mankind alone exemplifies the social faculty; that he alone is capable of mental development; to deny a mind or soul to the other animals, when they exhibit such human emotions as affection, fear, anger, grief, jealousy, gratitude, avarice, shame, deceit,

coquetry, feigning, dreaming,—attributes proceeding, so far as they go, on lines parallel to those traversed by all men in the primitive stages and by some men up to this day, but whom on account of their backwardness we call savages. They are “wild men” as distinguished from the long domesticated man. As Huxley well said: “It was a great day for humanity when man succeeded in taming the canine brother of the wolf into his companion and servant, so that, instead of devouring the flock, he became its protector.”¹

In order that men and animals should survive the inclemencies of the elements, the encroachment of plant and parasitic life, and the attacks of carnivora, there must have been furnished by the process of selection, or by invention, the needed shields, and the weapons to counteract these destructive forces, with sufficient peace and order among their own kind to ensure the rearing of offspring, or otherwise the race must have long ago dwindled and perished. I need not go back over the several important stages in this progress upward, each marking a fresh control over natural forces: the bone implements succeeded by stone, earthenware, bronze and iron, followed by the prodigious array of mechanical inventions of the distinctly historical periods. Along with this improvement of man’s environment and by its aid, there has gone an unfolding of mind faculties, an astonishing amplification of that function of the nervous and cerebral ganglia, quite in contrast with the growth of function of any of the other sense organs of the body, which has made possible an immense and complex use of symbols, and a psychical predominance which puts a gap between man and the other animals. These thinking powers and brain functions are, however, not exclusive to mankind; they are shared by the brutes, and by some birds, mammals and insects to a high degree. Take, for example, the remarkable intelligence of the beaver, the horse, the ant and bee, the magpie, which are sufficient to allow a high degree of forethought and of architectural skill, and which follow on the same lines as human thinking, so nearly as to disclose the germs of what in a man we style civilization, such as language in ruder form, organized warfare, defensive and offensive, the enslavement and domestication of captives, construction of store-

¹ Advantage to the dog and his escape from extinction followed. Sir John Lubbock has succeeded in teaching his dog to read; but for ages dogs have read the countenances and gestures of one another and of men just as children do, and with remarkable accuracy.

houses and barriers for future use, various social and coöperative actions, and we may even discern in some of their assemblages promptings and behavior very much resembling our deliberations or ceremonial worship. These feebler manifestations we have been accustomed to pass lightly over as instincts, falling short perhaps of reasoning, and whether or no, as lacking the special faculty of self-consciousness.

There is therefore a human and a sub-human psychology and (if mere aggregation or association of effort and action, is to be accepted as a distinguishing line of division) a sub-human sociology also, so nearly related that continual reference may be made from one to the other as in the case of Comparative Anatomy and Pathology. For that wide segment of psychic activities peculiar to man, in which there is not merely a consciousness of likeness, of community of burdens and pleasures, but also social purposes, aims and organized or systematic social efforts, in which primitive society is conspicuous (individualism being a later growth), combining plans for security, comfort, enjoyment, aspirations, opinions, creeds, culture, interdependent arts and industries, we have no better name than civilization. That I take to be the cement which binds together individuals in a relation external to that of consanguinity or ethnic derivation. There are archaic types of this culture existing contemporaneously with the modern advanced ones, the strata being curiously intermixed and overlapping, barbaric traits cropping out everywhere upon civilization. The most convenient line of separation I can think of between them for the purposes of specialty subdivision, is that of literature, the writing faculty being the earmark of the civilized, and the lack of it of savage, peoples.¹

¹ If the present classification is to stand, Anthropology covers all human affairs and thoughts — a field too vast for a single mind to master in all its detail. Ethnology, Archaeology, Somatology and spoken languages would seem to belong to it somewhat exclusively. How then are the remaining human activities to be divided, such as civics, politics, demography (vital statistics), economics, ethics, esthetics, arts, industries, education, creeds, opinions, folklore, linguistics? Dr. McGee, in a very commendable scheme of Anthropology, has used the word Sophiology as a generic title for the more psychic of these, which seems to me to be a more scientific and more natural line of cleavage (and one which will appeal to the sense of responsibility of the Council) than Sociology — a hybrid at best, which not even the brilliant sponsorship of Comte, Spencer, Giddings, Small and others in professorial Chairs can reconcile with other sciences. Any arbitrary line of separation is attended with difficulty; but if these studies could be divided into two or three departments, it would tend to reflect the present trend of research.

In speaking of the passion for fighting, you will notice I endeavored to account for it as being derived mainly from ancestral experience, and as a trait common to man and the lower animals. We make no difficulty about accepting this explanation of those exhibitions of the mind faculty we call instincts; but in regard to the higher faculties such as reason, will, self-consciousness and the like, the philosophers have hitherto followed a different but not very satisfactory explanation, and have sought to reserve them to man alone. It is only within the recollection of those now living that any attempt was made to study the mind with the same freedom as any other phenomenon, and to reduce it to an experimental and comparative method; that is to say, for upwards of two thousand years, the notion of the duality of man had held the field and any profane meddling with the soul, as the invisible self, ego, or personality was deemed sacrilege, and would have met with ecclesiastical censure or penalties. The idea that the soul was something more than a function of the organism and appurtenance to it, was *per se* an entity, lawless, independent, directing, initiating and controlling the bodily movements, and capable of maintaining a varying struggle with the passions, emotions, instincts and intellect, was probably derived from Hindostan (although the doctrine of metempsychosis or successive bodily tenancy by the same immortal soul was somehow dropped out in the transit) about the time of Socrates and Plato, and to them and its engrafting on the Jewish mundane religion, we may attribute this long fencing off of mental phenomena from scientific observation. The plodding German metaphysics has done much to befog and encourage this cult of separable states of the mind and personality.

There are other traits besides the combative to be traced back to this race experience, such as the awe of the dead, or death-bed and burial, the sense of duty or "oughtness," the propensity for lying and stealing styled "original sin," the feeling of premonitions, and of a previous existence, the craving to penetrate the future. Out of these ingrained mind-traits, metaphysicians have sought to construct "forms of the understanding," "categorical imperative," and innate ideas, dictates of conscience, and from these various systems of philosophy and ethics. Indeed the claim is still maintained that there are two kinds of truth, the intellectual and the spiritual, and wherever their conclusions differ, the latter is entitled to superior validity. Confusion is thus intro-

duced ; and we have the further claim of lifting faith above knowledge, and that religion and its bases have a sphere of their own from which science is excluded. This claim scientists have not taken pains to deny, for science need not hurry, but it concerns them deeply to resent it. While the spiritual theory is defective, I am not disposed to accept the more recent one of the genesis of religious ideas from dreams, ghosts or ancestor worship. These are supporting after-thoughts. The natural wonder as to the first breath of the newly born, the last breath of the dying, the heart-throb, ecstasy, suspense of consciousness, decay of mental powers, sportive variations have helped fasten the notion of a lawless and independent double or shade which, once accepted, has led to all manner of excrescent amplifications.

Underlying this guessing at the mysteries of life, the whence and the whither, the how and the why of it, we may trace alike in man and in brute an impulse of mind or instinct which is phylogenetic, rather than ontogenetic ; it belongs to the chain of descent rather than to the last individual links, in which we may discern the germ of all religious emotion. It is analogous with the embryonic progression through lower forms of structure. I mean the inborn propensity of making-believe, of personification, and of poetizing in the original signification. This is the true fetishistic basis and bias ; it extends to things animate and inanimate, especially if they have some semblance of animate forms. Doll-inventing and pet-loving are early exhibitions of it, and symbolism in art, image worship and ritualism are later ones. The inherent tendency to apostrophize, to endow or discover life or character, and to reverence is common to savages and to the children of the civilized, and is slowly outgrown by the former ; while it lingers in poetry, folk-lore and superstitious observances among the latter. Essentially an emotional and feminine trait, it fades with experience and the light of reason ; it is probably a vestige of the period when vocal utterance was but feeble and crude and when ideas were conveyed chiefly by signs, mimicry and gesture ; the gestures of obeisance, supplication and tenderness being then, as now, very impressive. Such is, I believe, the origin of worship. It has a close analogy in the palimpsest-like reappearance of old and forgotten shadows on the sensitive plate of photography after they were supposed to have been erased and then overlaid with more recent films. Religious ideas had a large use and significance in the

infancy of the race and will continually crop out in spite of the culture of later time. In this respect the veneration or worshipping impulse may be likened to the sensation experienced by dramatic recitals, the excitement of the dance, or the soothing of rhythmic sounds, the exhilaration of rapid motion; the instinctive clutch of the infant which cannot have experienced a fall; the lingering passion for fishing and hunting; or, to take an extreme illustration, the excited aversion of a kitten at the first sight of a dog, or at the first smell of a mouse. By the light we now have we are permitted to offer a physiological explanation of phenomena of mind heretofore quite mysterious. Such puzzling phenomena as hypnosis, fascination, coincident cogitations, double and alternating consciousness are to be solved in this way.

The time was, not so long ago, when the physiologist would hardly entertain the soul as a subject of speculation, not even in disease, insanity being accounted as possession by devils. The physicist would have thrown it out of his laboratory window, if possible. The labors of anthropologists helped greatly to lead out of that old rut. The study of mind in the multitude, of the savage, of race traits, of mythologies, folk-lore and religious ceremonies betrayed their true origin, and disclosed the likeness of origin and especially the regularity of sequences we call "laws" of thought. The biologists still further broadened the base of psychology by tracing it down through the gradations of organization to the cell, and into plant life; nor is it certain that it stops with life, as we at present define life, but seems to be coextensive with organization.¹

Science does not, in one sense, concern itself with teleological suppositions; that is to say, it is reluctant to resort to any of

¹ For opinions on the coextensiveness of mind with life and organism see Haeckel's "Creed," E. D. Cope's "Primary Factors of Evolution" (concluding chapter), Darwin's Letters, Clodd's "Pioneers of Evolution," Romanes and others, Neo-Lamarckians and Neo-Darwinians.

For expressions on the pervading reach of mind, as exhibited in unorganized matter—as a property of matter—in the curious behavior of substances like camphor-grains, gamboge, frost crystals on plate glass, figures on vibrating membranes, see current literature of Physics and Chemistry, Prof. A. E. Dolbear's "Matter, Ether and Motion," also the concluding sentence of his Lecture to Wood's Holl Biological Station: "At any rate it is evident that if any such theory of matter as is here presented be true, and if the behavior of matter as we see it in the test tube and microscopic slide has been interpreted with any approach to the truth, then it is a much more wonderful thing than the old philosopher's thought; its possibilities greatly exceed what could before have been imagined; and if mind itself requires a material habitat then it has in an atom an imperishable living home."

them to explain the observed cosmos, and prefers to listen in a neutral attitude to the rival philosophies: theism, manicheism, atheism, monism, spiritism, or materialism; but it is at least equally well equipped to pass judgment on any such speculations as their advocates. The attempt to waive students off from the domain of the soul or from religious beliefs and observances, is likely to be disregarded. In fact the educated ecclesiastic mind now anxiously awaits the verdict of science on the nature of mind, and the origin of some of these innate ideas. When it is found that they are naturally accounted for as belonging to the experience of the race, something not to be ashamed of and still less to be proud of, and are not likely to be superseded very soon, the doctrine will be welcomed as one averting a threatened dissolution. So long as the perpetuity and acceptance of the church dogmas were based upon the inspiration of certain writings, upon miracles, upon special providences, soul-peril and soul-rescue, or future rewards and punishments, it was exposed to the double risk and cross fire of successful contradiction by science, and by historical criticism, and also liable to the ridicule of scoffers and the charge of outrageous fraud. Science is now on the eve of supplying a broader and more enduring, or at least less precarious, basis for religious ideas than its votaries. When Pope Pio Nono was told that science was undermining some of the foundations of the church, he exhibited a profounder knowledge of human nature and soul nature than the casuists by his reply: "Then we must revive more relics and shrines."

Dr. Andrew D. White has rendered a special service to scientific research and also to ecclesiastical training by his compilation, with abundant citation of textual proof, of the successive awkward retreats from this position of superior spiritual discernment. Whenever the psychologists are ready with the lacking capstone of experimental observable proof as to the act of thought, the further measurements of its velocities, and transformations of matter or motion into that we call consciousness, they will be listened to with profound attention. No propaganda is needed to enforce the conclusions of science, the intelligible statement is enough to overcome the most unscrupulous opposition. What is now waited for is a psychic spectrum to throw, as upon a screen, the analysis of mental phenomena and to give the equivalent of Fraunhofer's lines in perception, memory, comparison, association, ratiocination, the several emotions below and above the limits of conscious-

ness, and especially to picture for us those puzzling sub-conscious states the mirages of the will and the self-examination. We may confidently expect (probably from another rash layman) some form of mental bolometer which shall record for us the dimensions and count the number of the vibrations of this hitherto unsuspected mode of motion, if not also to disclose those delicate films which carry some but not others of those external stimuli down to posterity, and fix the stamp of ancient habits, passions and character long after their necessity or utility has vanished. Is it any more wonderful than that the two forces of heredity and environment should preserve the bodily forms and organic structure for a like period? After the publication of Haeckel's famous work demonstrating that man himself in embryo, and often in life, bears the evidence of derivation from, and similarity of nature with, the lower animals, it is not incredible that these mental traits should accompany them for the latter part of the period. As passing from mother to child, we accept them along with the physical features unquestioned. We easily detect them for three or four generations. Why not for ten thousand composite impressions? One is tempted to use the exclamation of Huxley after his first reading of the "Origin of Species:" "Why, how stupid of us that we never thought of that before?"

The retrospect extending so far back enables science to look forward a trifle. The decay of faith, and the crumbling of dogma already giving anxiety to thoughtful men within the ecclesiastica pale, is giving rise to the question: "What is to become of morality when its supernatural sanction is lost?" Prof. Goldwin Smith, from the historian's point of view, naturally apprehends a serious jolt, and doubts whether the present structure of society can stand the transition. The view here taken may reassure the timid. The doctrines which are causing such naïve embarrassment: the fall of man, the atonement, the resurrection of the body, the real presence, anthropomorphic deity and filiation, angels, devils, future rewards and punishments may fade out and disappear—may in fact be relegated to the region of extinct mythologies—but the underlying religious idea, the worshipping instinct, will remain. It is as perennial as the belief in fairy tales, nuptial-revels, serpent-fear, omens, portents, myth-making and ceremonial charms, amulets, lucky stones, superstitions; and having the same ingrained origin. They are vestigial experiences of the race—an inheritance to be outgrown, but meanwhile costly impediments.

VII. DIVERSITY OF LANGUAGES.

That type of civilization cannot be regarded as ideal or forethoughtful which tolerates a wide diversity of tongues in which to conduct its business or store up its ideas and valuable records. As already stated, difference of speech and writing tends to keep nations and races estranged, and so makes for war rather than peace. The only progress toward a uniformity of mother tongues now visible, is by the slow and fitful process of political absorption by conquest or by trade. Singularly enough the acknowledged languages of learning, the Latin and Greek, seem to be losing rather than gaining their hold upon the best literature. This is not altogether a misfortune; for languages grow and expand to conform to the ideas of those who use them; and the original connotations of words are lost in their adaptations to new conceptions. In spite of the attempt to uphold the Roman tongue by the medical and priestly professions, it is no longer that spoken by Cicero. The English of to-day differs widely from that of Chaucer. But few famous treatises in science, philosophy, history or even theology, are now written in Latin; other tongues command more readers, and it no longer so well serves as a vehicle for modern ideas. No language can escape this fate. The English, which is conceded by competent observers to be as rich, as flexible and precise as any of the great European tongues—though not as simple and symmetrical as some others—has embalmed in it quite as many of the indispensable works of the world, and has besides the suffrages of a hundred and twenty millions of people to whom it is vernacular, is nevertheless susceptible of great rectification, especially in the matter of pronunciation, spelling, and in the irregularity of the verbs. The testimony of Professor Merz, in writing of “Scientific Thought in the 19th Century,” although strangely oblivious of American contributions, as such, uses the following language, after referring to the decaying use of the classics:¹

¹ “The largest number of (Scientific) works perfect in form and substance, classical for all time, belongs probably to France; the greatest bulk of scientific work probably to Germany, but of the new ideas which during the century have fructified science the larger share belongs probably to England. Such seems to be the impartial verdict of history. During the second half of the century, a process of equalization has gone on which has taken away something of the characteristic peculiarities of earlier time. The great problems of science and life are now everywhere attacked by similar methods. Scientific teaching proceeds on similar line, and ideas and

Nevertheless the hope of establishing either Latin or Greek as alternative world-languages, of learning, has not been abandoned among the classically educated; but all expectation of seeing the former generally adopted, at least as a spoken tongue, must have passed. If the great start of the Roman empire, and the subsequent extension of its speech over a larger empire by the church, did not suffice to give it precedence the chances are much against it now. Like the Roman jurisprudence it lives chiefly in its offspring. It has been more or less engrafted on the native tongues; itself is practically a dead language. The Greek survives among living tongues, but has only a limited field as such. In scientific and classical education and notably in nomenclature, it has a future of utility as an enricher. Some of the international medical conferences are, I believe, ready to adopt it as an alternative language for their limited uses.

Meantime the business of the world becomes more and more international and interlingual. The spread of telegraphs by land and under seas, the extension of steamships and steam railways across frontiers, sometimes across several of them, not only crowd the nations together but some common code of communication between them is a desideratum—the world of commerce no less than that of letters and research waits for it. Regulations for navigation on the high seas have been contrived by the maritime nations and adapted to all; we have likewise a growing communication and conformity in astronomical, chemical and electrical literature; uniformity of standards of weight and measurement, mechanical devices and the like. In a small way too we have a universal language in musical notation; in the telegraphic alphabet, in the deaf-mute and in algebraic signs. How much longer will the international requirements of the whole world have to wait before a real world-language is hit upon? Must we wait until the struggle for political boundaries of the dozen or twenty several nations of Europe has concentrated the smaller ones into one dominant prodigy? If not, when and how shall the movement be begun and carried out, and by whom? The time seems to be ripe for a practical consideration of these questions, and it concerns some association of learning to do so; and

discoveries are cosmopolitan property. So much more interesting must it be for those who have been born members of this international republic of learning to trace the way in which this confederation has grown up, what have been the different national contributions to its formation, and how the spirit of exact science, once domiciled only in Paris, has gradually spread into all countries and leavened the thought and literature of the world."

for several reasons the initiative would seem to be left with the Department of Social and Economic Science.

I need not enlarge upon the magnitude of the continuing loss from the present diversity of tongues, not only in the time and effort spent in acquiring several languages, when one beside the vulgar tongue might answer all purposes of education, if that other alternate tongue were common to the great civilized nations. The waste is still greater from the publication of researches, laws, treaties and records in several dresses, all of which must be consulted by the student who would keep abreast of the advance of knowledge. The shelves of our libraries are being piled high with books of all shades of usefulness and uselessness, and an extensive ransacking of bibliographies is required to master any given topic. The most of these have only ephemeral value, but this again adds to the burden. One good effect of an alternate language of learning would be the saving from this weary plowing of the sands; the truly classic works worth preserving would in a few generations be winnowed out and a lifetime would not be consumed in mastering the works of authors long superseded, but which, as they now stand mingled side by side, are indistinguishable. An *Index Expurgatorius*, by a scientific college *de propaganda fide*, is not in accord with modern notions, but it would be a great step in advance to have all science uttered in one language and reviewed in the same. When one thinks of the ten thousand volumes printed annually by the presses in English alone, one is tempted to sympathize with that Arabian calif who ordered the great library of his time destroyed on the ground that it was either superfluous or heretical.

Observe, there is no suggestion to invent a new language such as Volapuk aspired to be. We all know languages grow by laws of their own, and are not run into a mold. They are, however, plastic and susceptible of enrichment and improvement by human contrivance. Instances are quite numerous where one tongue has supplanted another; and the example of two or more languages being taught and used concurrently is quite common. In fact, the task of imposing a second speech on a nation is much easier than that of imposing another religious cult, or a change of metallic money standards either of which is still deemed to be feasible.

The growth of languages may be compared to the formation of common paths and roads through the primitive wilderness; at first following the trails of the wild beasts; whenever a tree falls across

the path it is deflected and so continues long after the obstruction has crumbled away. The tendency to these deviations and doublings seems to be inherent. The French is about the only tongue which has an officially appointed guardian to keep it within orthodox lines; and it must be added that none needed it so much, or has so much to be done for it remaining. What is needed, and would seem to be practicable, is the application of modern methods equivalent to the work of the civil engineer among the time-worn paths—a levelling and alignment, the taking out of kinks and détours, and introducing greater precision and definiteness. It is no greater task for our time than the change to the Julian calendar was for that, and is comparable with the slow spread of the Arabic alphabet and numerals, displacing others, and vastly more economical than the proposition to divide the year into 13 months of 28 days. I fear it is not the proper or congenial rôle for philologists and lexicographers whose task will come in at a later stage, in the perfecting and grafting upon the adopted alternate language. Thus far their special interest seems to lie in the diversity rather than in the uniformity of tongues; and their very modest efforts to introduce a more regular spelling and pronunciation, though not entirely barren, are by no fault of theirs, hopelessly slow of adoption. The chances of these reforms would be better if English could be adopted as a world language; and if another were chosen they might be needless.

This Association is called upon from time to time to join in International Conferences, to recommend or appoint delegates to such gatherings, and to pass upon their reports touching matters of nomenclature, classification and standards. The cause of learning has very much at stake in an extension of this same function to language. Other interests are also concerned, and whether these other interests—foreign commerce, diplomacy, or telegraph or transportation—shall take the initiative, or leave it to others, there should be a joint action and representation. This subject is already attracting the attention of practical business men who may be expected to move in the matter faster than the teachers and lexicographers. While writing, my attention has been called to an address by a business man to a Boston business club, advocating the use of English as a world language. A table quoted from Mulhall, showing the growth of the great European language in the years 1801 to 1890, shows that the English has increased 217 per cent, while no other except the German has reached so much as 100. I have added to

it a column of estimated numbers using the same tongues at the present time, in which the lead seems to be with the English, though this is liable to be challenged by the partisans of Russia, as the official language, though not the native one, of a nearly equal number.¹

Can we assume that this lead can be maintained for another century, when the Russian empire shall touch the two oceans and the Mediterranean, or when the German empire shall extend from the North Sea to the Bosphorus? If not there is nothing to be lost, and much to be gained, for us, by an earlier rather than a later settlement of this question.

There have also appeared in the daily press expressions from some learned society of Germany, which I am expecting to see authenticated any day, a willingness on their part to adopt the English as an alternate world language, provided some necessary reforms were made in spelling and orally to make it more phonetic and conformed to the classic Latin and Greek. This is a very reasonable and fit concession to be imposed, and ought to be undertaken in our own behalf without regard to the propaganda. If, by some such concessions as these, the support of Germany and perhaps also Holland, Scandinavia and Spain, can be won, the adoption of the English is assured; and we cannot too soon convene an International Conference. The Germans are handicapped by a Gothic eye-destroying alphabet, and an unmusical vocal speech, and are conscious of it. This is their opportunity and ours. The claim of the French as the established language of diplomancy is recognized in Europe, but declining even there, would be outweighed even though supported by Russia. Opposition would be likely to come from that quarter, if from any; or from a possible coalition of all the rest against the leader. But

¹ INTERLINGUAL CONFERENCE.

Mulhall's Table of increase, 1801-1890.	Millions spoken by in 1895.
(% in 1801.)	(Estimated.)
12.7	English 120
19.4	French 46.
18.7	German 37.
9.3	Italian 32.
16.2	Spanish 22.
4.7	Portuguese . . . 15.
19.	Russian (?) . . 129.
<hr/> 100	
	Scandinavian . . 9.
	Holland 5.

fortunately this is a case in which there is no compulsion. No nation need be bound by any recommendation of the Conference, if it thought it could do better to stand out. In brief it is the counterpart of the decimal metrical system; the advantages and drift of any action would be toward uniformity sooner or later. Professor Mahaffy is out in a very pronounced opinion as to the need of rectifying English; while Mr. Havelock Ellis I perceive is quoted as favoring French as a second choice.

My own idea about the manner of calling, and the composition of, such an Interlingual Conference is that, by virtue of her much greater foreign commerce, marine interests including telegraph, postal, consular, and diplomatic intercourse, the initiative would properly belong with the mother country. Any such call from her would be sure to suggest some antagonism and most likely also she would be asked to content herself with one vote on behalf of Britain and all her colonies; and attempt might be made to link in the United States. I have no idea that representation according to aggregate population would be acceptable. The most feasible plan will be by nations, or groups of nations, the offshoots and colonies not being reckoned except in the single case of the United States, which, if expedient, could speak for Canada too. The position of North America, is one of peculiar freedom from jealousies and entanglements, and if the mother country will for this occasion graciously let her full-grown settled daughter appear in the foreground, there will be less friction to encounter and the result will be the same in either case.

There is a certain fitness aside from its expediency. American lexicographers and philologists have done more for the improvement of English in a hundred years than the British. Besides, the number of universities and students and the literary output are now comparable in volume if not in quality, with the older nation. The ultra-conservatism of British publishers is shown by an unwillingness to handle books by American authors using the abridged spelling of certain common words where the right of argument is on our side. Again, in Asia, especially in China and Japan, which are now open to Occidental literature, science and arts, we are side by side with the British and opposed by French and German influences. If I am rightly informed, Japan is most anxious for uniformity; in fact, would accept readily a common tongue, and prefer the English. The part to be played by these islanders of the far East in

international affairs cannot yet be defined, but their alliance in these bonds of peace, civilization and learning, is worth cultivating.

As a rough outline of the composition of the first conference on an alternate common language for international trade, intercourse letters, science and arts, let us suppose that whenever a sufficient number of avowals of interest in the subject shall have been received from representative bodies, an invitation shall be addressed by the Secretary of State of the United States, or by this Association, or some similar body, to like associations and guilds in the following countries, to choose delegates to meet at some suitable time and place in Central Europe :

1. Great Britain, including colonies and India.
2. United States of America and Canada.
3. Germany not including Austria.
4. Austria and the Hungarian and adjacent Slav States.
5. France including her colonies and Belgium.
6. Spain and Portugal.
7. Italy.
8. Greece.
9. Holland.
10. Scandinavia (Denmark, Sweden and Norway).
11. Russia.
12. The Spanish and Portuguese republics of North and South America.
13. Japan (by courtesy, not voting).

Each of these units to be represented by, say, five delegates drawn respectively from the larger international interests.

- A.* Political, diplomatic and jurisprudence.
- B.* Scientific, mechanical and medical.
- C.* Foreign commerce and navigation.
- D.* Telegraphic, Foreign Exchange and Postal.
- E.* Pedagogy, Philology and publishing.

Here we may have a polyglot convention of say sixty-five persons, with sixty votes, representing various pursuits. All that it need do is to pass resolutions after preamble recommending to their respective governments, that it be made lawful on and after a certain date, say January 1, 1901 ; or as soon thereafter as may be, to use the language adopted, and that it shall be taught in all public schools as a second, or alternating, language ; and further that all docu-

ments for interlingual use such as passports, cable and telegraph blanks, navigation charts and astronomical codes, postage stamps, money orders, letters of credit, coins, tables of metric systems, shall be inscribed in both media. Similar action on the part of the guilds and institutions themselves would be sufficient to ensure the trial.

The work of simplifying the adopted tongue, so as to make it more acceptable and more easily acquired by the rest is quite another function, belonging to a different body, and can be reported on from year to year without limit of time. Our newest dictionaries contain already some thousand of minor and acceptable changes. It would greatly add to the regularity and euphony of the English (if it should be chosen) to incorporate and substitute freely from the Spanish as written (not however including the eccentricities of its pronunciation) in which case the Latin and Italian method should be taken ; in this way the good will of our neighbors on the American continent might be secured, with no detriment whatever to ourselves. Computations are sometimes made to show the enormous aggregate loss from the use of redundant or silent letters in writing and typesetting. This economy is easily embraced within the larger reform outlined above.

Elizabeth, New Jersey, U. S. A.

APPENDIX.

UNIFORMITY OF SCIENTIFIC AND OTHER LITERATURE.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

DETROIT MEETING, 1897.

The following preamble and resolution, originating with SECTION I — “Social and Economic Science,” and duly reported by the Council to the Association, was adopted Aug. 12, 1897, with the recommendation that copies thereof be forwarded together with the explanatory remarks of Vice President Colburn to corresponding foreign Associations and Institutions of learning, for information, in order to elicit responses looking toward the greater uniformity in scientific and other international literature, by an international conference or otherwise.

WHEREAS this Association is from time to time called upon to recommend or choose delegates to international conferences seeking to promote uniformity in scientific classification, nomenclature, metrology, publications, and is likewise interested in uniformity of navigation and postal regulations, and researches at present recorded in several differing European languages; and

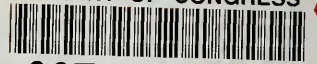
WHEREAS the diversity of tongues is a continuing hindrance to interchange of knowledge and literatures, seriously enhancing the cost and labor of studious pursuits, which might in large measure be avoided by the adoption by the civilized nations of an Alternate Language of Learning, Law and Commerce, and as such required to be taught in higher schools (in combination with the mother tongue) and used in interlingual correspondence and printed records; and

WHEREAS it is believed this need is felt and acknowledged by societies and corporations of several nations and awaits the initiative of some one of them to propose concerted action thereon; now therefore be it

Resolved, that whenever the President or Permanent Secretary of the Association shall have received from similar bodies, or from Universities of Europe, sufficient in number to represent a majority of the maritime peoples, expressions signifying a desire to coöperate in an International Conference of Languages, it shall be his duty to lay the same before the Council at the next regular, or, if need be, at a specially-called, meeting, with a view to the appointment of one or more delegates to represent American Pedagogy and Science thereat, at some convenient time and place in Central Europe.

In like manner the Permanent Secretary is hereby authorized to acknowledge, on behalf of this Association, receipt of such invitation for a like purpose emanating from any government, or department thereof, Institution of Learning, Technical Science, Chamber of Commerce or Finance, Telegraphic or Transportation Bureau, Postal Union or Academy of Arts and Letters, and to pledge the further attention of this Council to the same.

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